THE
Chriſtian Warfare.

BEING

Some Serious, Humble, and Practical

REFLECTIONS, On

PSALM XV;

WHEREIN,

The Princely Prophet *David's* Great and Soul-raviſhing *Queſtion*, divine *Anſwer* and *Application*, are Conſidered:

By *J. L.* THEOPHILUS.

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2 Cor. 10. 4, 5.

Arma enim Militiæ Noſtræ non Carnalia ſunt, ſed Divinitus valida, ad deſtructionem Munitionum.

Ratiocinationes evertendo, omnemque ſublimitatem quæ ſeſe extollit adverſus cognitionem Dei : & in captivitatem redigendo omnem cogitationem ad obediendum Chriſto.

London, Printed and Sold by *John Gain*, Living in *Merchant-Tailers Rents* at the Lower-end of *Moore-Lane*. 1680.

UMI

To the READER.

THE Following Work coming to my Hands I apprehended, upon the Peruſal, that it might be a Publick benefit to Communicate it; nor am I ſo much alone in the Apprehenſion, but that, having conſulted ſome concerning it, whoſe Judgements, *I reckon, I ought more to value than mine own, I muſt account its own Worth ſo much Entitles the World to it, That it were a Publick Injury to with-hold it. That however it becomes me to ſubmit to the* Impartial Judgement *of the* Peruſer, *not doubting but the good Intentions will be Candidly accepted in this Publication, of*

Thy Well-wiſhing

Friend, **D. P.**

Gen. Res. 13 May 92. Notman

PSAL. XV.

Verſ. 1.

LORD, *who ſhall* * ſojourn *in thy Tabernacle? Who ſhall dwell in the Mountain of thy Holineſs?*

2. *He walking in Integrity, and working Righteouſneſs, and ſpeaking the Truth in his Heart.*

3. *Not* † reproaching *upon his* reproacher, *nor doing* || evil *to his evil-doer, nor bringing ſhame upon his* †† Inwards.

4. *Contemned in his own Eyes, deſpiſed, but honoureth them who fear the Lord;* |||| Swearing *to a Friend, and changeth not.*

5. *Not giving his Money in Uſury, nor taking a reward upon Innocencies; who doth theſe things, ſhall never be moved.*

* יגור *Or,* abide, *but moſt properly, in a* ſtrange Land: *It is alſo,* He feared, *implying a ſojournment in fear.*

† על לשנו, *The root, he* reproached; *there* לשון *a* tongue, *becauſe the Inſtrument of* reproach, *that is, (according to the Goſpel-rule) not* retorting, *or reviling one reviling him.*

|| רעה לרעהו Evil *to his Neighbour or Friend (ſo moſt read. Which is ſo plain and well known a duty to Moral Nature, that it ſounds flat amongſt theſe eminent Soul-exalting Graces; and therefore the ſame Word,* רע, *being for both, I ſo read it, according to our Lord's Precept,* Love your Enemies, bleſs them that curſe you. †† קרב. *He* aproached, *or drew near, moſt properly to* conflict; *Hence,* קרב *a* Battel, *alſo the* Inwards *of a thing, eſpecially of the* Soul, Spirit, *or* Mind *of Man.* Lex. Heptag. *fully reads it* Mind, Thought. *I add another, (which from a Harmony of ſundery Texts I have gathered)*

gathered) *namely*, Conſcience, *which was the ſame, I take it, the Antients called* Mens, *the Mind*,) *Jer.* 31. 33. I will put my Laws in their [*Kerab*] *which the* 70 *renders*, Mind. *And the Apoſtle, citing this Text, reads the ſame* (Heb. 8.) *ſo. And again he calls it* (10. 16.) Heart, *not meaning the* Bowel *ſo called, but Inward* Mind *and* Conſcience. *Iſa.* 26. 9. With my *Soul* I deſired thee in the Night, alſo in the Spirit of my *Kerab*, *Mind*, *Conſcience*, I will ſeek thee in the Morning. *See Pſal.* 34. 3. 51. 2. 94. 15. *And beſides this, and* (לב) *the* Heart, *the* Hebrew *Scripture, hath not a Name for* Mind *or* Conſcience. *But neither could the holy Pen-men be ignorant of theſe, nor fully expreſs what appertains to a holy walking before God, without ſometimes making mention of them in the Law, as the Apoſtles did in the Goſpel; and therefore I judge, that by this, and the* Heart, *they ſignified* Mind *and* Conſcience. *And hence* Kerab, *a* Battel *or* Warfare; *becauſe in the* Mind *and* Conſcience, *the Spiritual War is, as the Apoſtle*, Rom. 7. 3. I ſee the Law of my Members warring againſt the Law of my Mind. *And ſo I underſtand it here, not bringing reproach upon his* Conſcience, *not making ſhipwrack thereof, nor negligent in his Spiritual Warfare, but behaving himſelf as a true Souldier of Chriſt. Who doth theſe things, ſhall not fail to do all things which lead to an immoveable Seat of Happineſs.* |||| Swearing to a Friend. *Some read*, ſwearing to his hurt, *but* (his) *is not in the Text; indeed the word* (רעה) *will bear either. But the ſence grates as if performance of raſh Vows were a Pillar in Piety, as* Jephtha'*s*, *or* Saul's, *or the* eleven Tribes, *to the loſs of an only Child, or a Son, or a Tribe in* Iſrael. *Surely it were better in bitterneſs to repent for vowing fooliſhly, than to perform ſuch Vows. Some read*, Who ſwears to afflict himſelf, *which is much eaſier; but neither was this, except upon ſome ſolemn occaſions, practiſed by holy Men of old, that we read of, nor not ſo neceſſary to an immoveable Seat, as to be reckoned as one of the Pillars thereof. The Goſpel-Precept is much otherwiſe*, Swear not at all, *and therefore this doubtleſs being ranked in ſo eminent place, hath a more lofty meaning. Now* רעה *is alſo a* Friend, *a* Shepherd, *and* Chriſt *ſometimes manifeſtly ſignified by that word; (of which more hereafter) and ſo I underſtand it here, that is, He who* nails his ear to the door-poſt of the great Shepherd of *Iſrael*, and changeth not. *And to do ſo, is another ſure Link in this Golden Chain: for having once taſted of that greateſt of Love, which laid down its Life for its Friends, and afterwards to backſlide, is deſperate; and doubtleſs, haſty or common Oaths between Friend and Friend, cannot be the far end of* David'*s intent.*

PSAL. 15. VER. 1.

Lord, who ſhall ſojourn in thy Tabernacle? who ſhall dwell in the Mountain of thy Holineſs?

1. THIS *Pſalm* conſiſts of a Queſtion, an Anſwer thereto, and an Aplication. The firſt our Prophet makes in his own Name; in the next, he, by a *Proſopopœia*, perſonates God, or rather God inſpired him to reply in his own words, and ſo alſo in the Aplication.

The Queſtion proceeds from a Mind, which had as it were a Proſpect, a far off, of *the beauty of Holineſs*; and as one *ſick of Love*, breaks forth, *Lord, Who ſhall enjoy this?*

The Anſwer preſcribes the Means of attaining. And laſtly, the Aplication further obligeth the inamoured Soul to a diligent perſevering purſuit after it's deſired, according to the Rule of the Anſwer [*He doing theſe things, ſhall never be moved:*] as if he ſhould ſay, I ſee the Object ſet before thee, is pleaſant in thy Eyes, but the Way is ſtrait and thorny, and therefore leſt thou ſhouldſt faint by the way, I tell thee, it is as laſting as beautiful, *Be faithful to the End, and thou ſhalt receive an Immortal Crown of Glory.*

2. Hence firſt, we obſerve the Wiſdom of the Teacher, who perceiving that Human Nature is in its pureſt naturals ſo ſlothful to Good, and its affections ſo bent to things beneath, as it cannot be perſwaded to ſet forth, in a fervent, conſtant purſuit of Good and Beautiful, except it firſt perceive that there is a

Way of attaining it, and the Attainment a full Recompenſe for all its painful Labour, and perhaps Tears; therefore our Prophet (whom God had choſen to be a Leader, an Inſtuctor, and Example to Men) in theſe few words expreſſeth both and in others more at large; for verily, this is the burthen of moſt of his Spiritual Songs.

3. *Secondy*, We aſſume, that foraſmuch as here he firſt holds forth that Principle which inflames the Soul with the deſire of Happineſs, and proceeds by chalking out the Way, until he arrive at the far End (*the City that cannot be moved*:) therefore the intermediate means by which it muſt be journied on, from that to this, muſt be of high and heavenly extract. I ſay, if the *terminus a quo*, be Lovely, and the *terminus ad quem*, unutterable Glory, it neceſſarily implies, that the Poſts and Marks by which, the Courſe is directed, ſhould be ſuch Vertues as Heaven, not Earth, the will of God, and not of Man, ſet forth; even ſuch as bruiſe and break, cleanſe and purifie, heal and make the Sons of God perfect, and the hand of our Lord in them all.

4. Now therefore, if according to the uſual reading, ſome Expreſſions ſound flat, in reſpect of the great End promiſed, and are in the Letter no more than Natural Man ſees in his own Glaſs, and may go far in the Practiſe, and yet never attain the promiſed Immobility, we may ſuſpect that either we fall ſhort in interpreting the Letter (which is pure and perfect in it ſelf, as Silver tried in the fire) or, that under a vail, or figurative ſpeech, it reſerves Hidden Treaſures, ſuch as *Zabulon*, *Dent.* 33.19. at his going forth, and *Iſſachar* reſting in his Tent, ſhall ſuck out of the Seas, and are yet (God ſo willing) hid under the Sand. And tho I fear that *Zebulon* ſhall not ſet Sail in this our Day, or Lot, but the Bleſſing is reſerved for future Times; yet it being manifeſt this Spirit hath a Centurie, ſince began to move in the Lamp, and ſtill rides on proſperouſly, yet it is to be hoped, that this Treatiſe may find candor, if it do ſometimes depart from the uſual Reading;

for it pretends not that it doth attain the very mind, and ſence of the inſpired Writer: But believing *David* was eminent amongſt them who propheſied of the Grace which was to come to the Goſpel-Truth, and enquired diligently after the Salvation through the ſufferings of Chriſt; and that what was revealed to him, was as the Apoſtle teſtifies, 1 *Pet.* 2. 10, 12. not for himſelf, but that he might miniſter to them to come after, the things of the Goſpel, ſent from Heaven by the Holy Ghoſt, it only aims to make words, then delivered in a Myſtery, or Shadow of good things to come, to ſpeak in Goſpel-Language, and to anſwer in Harmony to the more plain Doctrines of the Apoſtles, ſuppoſing that both minding the ſame thing, both muſt mutually be the beſt Interpreters of each other.

5. Now though the Anſwer is the great *Oportet*, in reſpect of the Rule of pious walking with God, yet it behoves we firſt enquire into the Intent of the Queſtion (becauſe the underſtanding thereof, makes much for receiving of the Anſwer) which conſiſts of two parts, and both of Myſtery; The firſt repreſenting the Beauty of Communion with God, under the outward Vail of the Tabernacle, which, by an Allegory, anſwers to the Subſtance of that which ought to be the care and ſtudy of Chriſtian Believers. And the Second refers to the Mountain of God, which cannot be confined to the bare Letter, nor yet, tho there is ſomething of Allegory in it, doth it, in expreſs particulars repreſent Goſpel-Ordinances, as Tabernacle-Worſhip did, but rather ſome firſt and great Fundamentals of Religion, of both which we ſhall ſpeak: And firſt of the Tabernacle, becauſe firſt in the Queſtion.

6. The Tabernacle was the firſt Inſtitution, given by God in Ceremonial Worſhip; for until *Moſes*, there was no impoſed Precepts, requiring a particular High Prieſt, or Place of Worſhip, or Altar, or Things appertaining to ſuch Ordinances, as ſtood in, *touch not*, *taſte not*, *handle not*, nor any outward Sign, ſave Circumciſion, which was given to *Abra-*

ham, rather as a Badge of a Propriety in God Almighty, (*El Shaddi*) than a Rule of Worſhip, for it was but once celebrated upon a Man, and that before he had done good or evil. And, until then, there was no appearance of a ſelect or peculiar Church, and for a long time after (about 300 years) it continued in one Family, and was not compleatly ſet forth before *Moſes* received the Pattern in the Mount. For, tho from the beginning Sacrifices were uſed, (as appears from *Cain*'s and *Abel*'s, alſo from *Noah*'s, *Abraham*'s, and firſt *Patriarchs*, amongſt whom, *Melchiſedeck*, *Prieſt of the Moſt High*, was, and doubtleſs had both People and Sacrifice) yet we neither find Command or Rule from God, how they were to be celebrated; as if in that Infant-Age of the World God was pleaſed with an Infant-Worſhip, voluntary, as he vouchſafed to inſpire the natural Mind and Conſcience in its firſt ſimplicity, and not yet perverted in its own vain Imaginations; for tho they multiplied before the Flood, yet were by it then lopped: And now therefore ſprouting forth again, & the whole World lanching deep into all ſorts of Idolatries, ſo that in *Moſes*'s days there was ſcarce a Knee left which had not bowed to *Baal*, God ſaw fit to put a yoak upon Nature, grown head-ſtrong and rebellious; and therefore dividing the Nations, he *took Jacob for his Lot, and Iſrael for his Inheritance*, giving them a moſt righteous, but rigid Rule of Obedience, to the end it might break the proud Arm of Nature, and bring all Fleſh under Condemnation.

7. And upon this account God gave to *Moſes* Tabernacle-Worſhip, conſiſting in Moral Laws, and Ceremonial Types: The firſt given at Mount *Horeb*, in great Majeſty and terror, ſo difficult to fulfill, and ſo imperious in exacting performance, as at the firſt Synod of *David*'s rebuilded-Tabernacle, it was decreed, a *Yoak neither they nor their Fore-fathers were able to bear*. And verily, if God had not vouchſafed a ſecret Support under it, it had been inſupportable to all; which branched forth into ſundry particulars: *Firſt*, The Promiſe to *Abraham*;

In thy Seed ſhall all Nations be bleſſed: Another to themſelves by the hand of *Moſes*; *A Prophet ſhall the Lord your God raiſe up*, &c. *Deut.* 28. 15. *2dly*, A gift by Faith, to lay hold of theſe Promiſes in ſuch power, as to make things not ſeen as if poſſeſſed, and of things not obtained as if they were. And a *third* Branch was the Ceremonial part, which under a ſhadow held forth thoſe good things to come, which the Promiſes aſſured ſhould ſurely come.

8. Now this is the Tabernacle to which our Prophet refers, and is to be conſidered in a twofold reſpect: *Firſt*, According to its literal Excellency, (and Effects) which verily was ſo glorious, as it ſtood in need of a Vail, and yet was that Glory to be aboliſhed. *2dly*, As it is the delapidated Tabernacle of *David*, rebuilt in three days by his Son. Now in the firſt acceptation, it was a tranſitory place of ſojournment, in the legal or typical Land of Reſt, impowered to hide and ſhelter the Man-ſlayer in it ſelf (as a City of Refuge) from the Avenger, until the death of the High-Prieſt (*according to the order of* Melchiſedeck) had expiated the Treſpaſs; and in the mean while could not cancel, or of it ſelf give Bail for the leaſt Sin, or ſeizure of the leaſt parcel of the true Reſt of God; that is, Chriſt alone could take away the Sin, and the Promiſes could only give aſſurance that he would come; and the Tabernacle could only give a hiding-place and refuge to the guilty Soul, into which Satan the Avenger durſt not enter, until Chriſt came, and by ſatisfying for the Debt, diſcharged the Bail, and diſanulled the Avenger's Commiſſion.

9. And that the Tabernacle was in Scripture-Language ſuch a place of pilgrimage and ſhelter, ſundry paſſages confirm: for firſt in our Text it is called *Ohel*, moſt properly a Tent or Booth, which is a temporary place of Abode, never conſtant in one ſtation, uſed as a Shelter by Pilgrims, and ſuch as have no continuing City to dwell in, nor poſſeſſions of their own, but are at the courteſy of others. Hence *David*,

tho a potent King, and Lord of many ſtrong Cities, confeſſeth himſelf, *Pſal.* 39. 12. *A Stranger with thee, a ſojourner as all my Fathers were.* Which is not literal, but a conceſſion that he and all his Predeceſſors, under Tabernacle-Ordinances, were as Pilgrims, and had no right to the everlaſting City of the latter times. And to this the adjoined, *Who ſhall dwell?* conſents; for the Hebrew word is, יגור who ſhall dwell in ſojournment? Alſo the word ſignifies to *fear*, and may as well from Lexicon-Authority be read, *Who ſhall fear in thy Tabernacle?* and in my ear it ſounds beſt in a complicated ſence, *Who ſhall in fear ſojourn in thy Tabernacle?* namely, ſhall there find refuge from the aſſaults of Satan, Sin, and Guilt, until the rigor of the Law, and the ſtorms of a guilty Mind be overblown, and *He come who hath healing in his Wings.*

10. Alſo the Tabernacle is called [סכה] *Succah*, a covering or hiding; and our Prophet, *Pſal.* 27. 5. *For in the evil* (or afflicting) *day he will hide me in his* [Succah] *Tabernacle; in the hiddenneſs of his* [Oholo] *Tent he will hide me; in the Rock he will lift me up, and exalt my Head above mine Enemies.* Now that Rock was Chriſt, and the ſum is, He will hide me under Tabernacle-Ordinances from confuſion, until Chriſt ſhall come, and raiſe me up in the new Birth, and ſet me above my Sins and Guilt. Again, *Pſal.* 61. 3. *Becauſe thou wert a Refuge to me, a Tower of Strength from mine Enemies, I will ſojourn in thy Oholo of * Hiddenneſs, I will truſt or take refuge in the hiding of thy Wings.* Which again confirms what was ſaid. And by the Wings he alludes unto the Cherubims, ſometimes called the *covering Cherub*, becauſe they covered the Mercy-ſeat and Ark, in which the two Tables lay, which bring all Fleſh under condemnation. Again, *Iſa.* 4. 6. *And there ſhall be a Tabernacle* [Succah] *for a ſhadow by*

The Engliſh, for ever, *the Hebrew will bear both, but rather as we read, than to imply an external ſojournment in a temporary place.*

day from drought, and a Refuge and Hiding from ſtorm and rain.

11. Now therefore the Tabernacle was a pure and holy Worſhip, given by God (as the Apoſtle ſaith) by the *diſpoſition of Angels*, but rigid and inſupportable to the pureſt walkers under it, to the end it might bring the glory of the Arm of Fleſh, and all Creature-confidence under condemnation, under the Sun of our Righteouſneſs with healing in his Wings; yet made ſupportable by the Promiſe, and faithful obedience to the Ceremonial Service, repreſenting under a ſhadow the manner of that Salvation which the *Meſſiah* ſhould work in the appointed ſeaſon, yet not able to expiate one Sin, or to give the full anſwer of a good Conſcience, but only to reprieve and bail Offenders, until Chriſt aroſe from the Dead, aſcended on high, and led Captivity captive, which was one great Sacrifice for all. And to this *David* ſeems to allude, *Pſal.* 32. 1. *Bleſſed is he whoſe Prevarications are born, and his Sins covered*, כסה: *Bleſſed to whom the Lord imputeth no Iniquity, nor in his Spirit is Guile:* That is, in effect, Under the Tabernacle Sin was not taken away, nor the Sentence of Condemnation ſo quite blotted out, but it could reproach the Sinner with Guilt, and call for execution of Juſtice; but only ſo born up upon the Promiſes, as it could not ſink down the Offender, and ſo covered as not to be imputed. And hence I thus in Paraphraſe read the firſt clauſe of the Queſtion, *Lord, who the Man who ſhall be ſo happy as to ſojourn during his life in the Law, under thy Covering, his Sins hid, and his Iniquities not imputed?*

12. [*Who ſhall dwell in thy holy Mountain?*] This is the ſecond Clauſe of the Queſtion, and doubtleſs Symbolical, as in Scripture it frequently is; upon which now to inſiſt would draw forth a too long Diſcourſe. But briefly we obſerve, God had many Mountains: Firſt, *Horeb*, *Exod.* 3. 2. upon which the Worſhip of the firſt Patriarchs gave up its Scepter to the Tabernacle, (as after upon Mount *Calvarie* the Tabernacle reſigned to the Goſpel); but *Horeb* is not that

we ſeek, becauſe in Allegory it anſwers (for *Sinai* and it are one) to *Hagar* the Bond-woman, and gendreth unto Bondage. So alſo we find *Tabor*, *Herman*, *Baſan*, aſcribed in peculiar to God, alſo *Carmel*, *Lebanon*, *Patan*, *Moriah*, &c. celebrated in Scripture for many great works. But above all, or at leaſt moſt frequently, Mount *Sion* comes (under lofty Characters) into remembrance, where I ſay the Mountain in Allegory refers to a ſacred Worſhip, not ſtanding ſo much in Types and Ceremonics, as in the more weighty and fundamental parts of Piety. And therefore ſeeing it muſt refer to ſome known Worſhip, which was, or had been, and yet was not the then Tabernacle, it neceſſarily points at the Worſhip of the old Patriarchs, *Noe*, *Melchiſedec*, *Abraham*, *Jacob*, *Job*, &c. And beſides it is manifeſt from Scripture, that in that Age the Fathers did worſhip upon Mountains, in Faith, Reverence, Love, and the reſt conſiſted more in contemplation upon the high Attributes of God than Ceremonial Duties; alſo without a Law, (that of Blood and Murder, *Gen.* 9. 4. excepted) ſave that writ in the Heart by Nature, which yet had then a condemning force: for ſeeing no Law no Sin, and no Sin no Death, and yet Death reigned from *Adam* to *Moſes*, therefore then both Sin and Death were in Act, and conſequently a Law. Alſo hence it appears that this Mountain-Inſtitution was eſtabliſhed in the Wiſdom of the natural Mind, (yet not perverted by its own reaſoning, but purged from ſuch in the ſweeping Judgment of the Flood) and illuminated by God to perceive what was beſt pleaſing to him in the main Fundamentals. And the Mind, thus inſpired, was left to it ſelf in point of order, to preſent her beſt fruits in her beſt manner, (for even half debauched Nature knows that its Maker ought to be ſerved out of the firſt and beſt ſtores) which conſiſted more in Reverence, Knowledge, Prayer, contemplative Holineſs, and Faith, than practice of Ordinances in *Moſes*'s way. For of *Noah* it is ſaid, *He walked with God*, Gen. 6. 9. That he was *moved* *with Fear*, Heb. 11. 7. And that he was a *Preacher of Righteouſneſs*, 2 Pet. 2. 5. Which ſhews him to have bin acceptable for his Fear, Wiſdom, Preaching, and Contemplation in Doctrinal Holineſs. And *Abraham* through the whole Scripture is celebrated for Faith; and as I take it, *Jacob*'s wreſtling with the Angel, and prevailing, was by Faith and Prayer. So as from thoſe leading Men we may reaſonably conclude, that the leading Graces in Mountain-Worſhip were Reverence, Knowledg, Faith and Prayer, naked and ſimple in themſelves, without other external performances of *Touch not*, *taſte not*, *handle not*, or any thing of that rule of Obedience which conſiſted in Tabernacle-Ceremonies, or Form of Religion. And yet did the Patriarchs under theſe attain to great perfection, enjoying a more pacate ſtate than under Tabernacle-Inſtitution. For *Noah* made an everlaſting Covenant in behalf of all Fleſh, and was perfect and juſt: *Abraham* was the Friend of God, and Father of the Faithful; who bleſſed him, were bleſſed; and who curſed him, were curſed: *Iſaac* was the promiſed Seed, in whom all Nations were bleſſed: *Jacob* wreſtled with the Angel, the *Meſſiah*, and prevailed. Neither are theſe ever taxed with any groſs Sin or Failing, nor any other of the firſt moſt eminent Patriarchs. But *Moſes* failed, and provoked God: Firſt, refuſing to accept of his Ambaſſage to *Pharaoh*, becauſe it was dangerous to the Fleſh; ſecondly, in not circumciſing his Sons; and laſtly, at the Waters of Strife; and therefore was not permitted to enter into the Land of Reſt. When the Father of the Faithful never ſtaggered, but at the firſt word left Father, Mother, Kindred, and Country, and followed God he knew not whither; neither did he delay to ſacrifice a dearer Son than *Gerſhom* was, nor ever failed to believe in the Promiſe, tho againſt hope. So *David* failed exceedingly in the matter of *Uriah*, and numbring the People: yet theſe two were the great Pillars in Tabernacle-Worſhip, and for their failings many Afflictions befell them. And in like manner *Eli*, *Sampſon*, *Jephtha*, *Solomon*, and others, had their failings and afflictions. Neither is this to be wondred at, for the Knowledg and Fear of God are the foundation of Piety and Faith, and Prayer the Spirit thereof, and the Ceremonial part, and rule of Typical Obedience, but the formal: the firſt, ſtable and firm; the ſecond, liable to Spiritual Whoredoms, which in Scripture-Language is Superſtition and Idolatry, which are the beginning, cauſe, and end of all Evil, *Wiſd.* 14. 27. Beſides, it was *a Yoak neither we nor our Fathers were able to bear.* So that Tabernacle and Mountain-Worſhip comprehend the whole Body of Religion, which conſiſts in two parts, Contemplative, and Practical: the firſt excelling in Knowledg, Doctrine, Preaching, opening the Word, Prophecy, Gift of Tongues; and the other in Obediences, Works, Duties, and Performances of the Things which the firſt teach. Which alſo are twofold; ſome referring to God (as moſt Types do) and are not ſimply by themſelves holy, but by the Command ſanctified, ſo as in their ſeaſons they required an obedience which was neceſſary unto Salvation; other referring to our Neighbours, the ſum of which is Charity and Juſtice in their lovely effects, and indeed are more incumbent on the Goſpel-Church now, than they were upon the Legal before; for then it was, *Love your Friends, and hate your Enemies*, but now, *Love your Enemies*, &c. Both briefly taught by our Saviour, *Love thy Neighbour as thy ſelf*; and again, *Do unto others, as thou wouldeſt others ſhould do unto thee.* Theſe are again ſignified to us in the two great Commandments, but in a little different method; the firſt referring to our Duty to God, and comprehending as well Tabernacle as Mountain-Worſhip; for the firſt is, *Thou ſhalt love the Lord thy God with all thy heart, ſoul, and mind*; in which Obedience to all Rites, Seals, or Types, (as well Legal in their ſeaſon, as Evangelical in our day) was comprehended, and was both contemplative and practical, Mountain and Tabernacle-Piety. *The* *firſt is* (as our Lord ſaith) *the great Commandment*; *and the ſecond is like unto it*, *Love thy Neighbour as thy ſelf.* Which is wholly practical, and (as I ſaid) of more eſpecial force in our Goſpel-day. So as indeed *David's* Tabernacle and Mountain differ not much from contemplative Piety and practical, nor much from the two great Commandments; for to love God is contemplative, and to exerciſe Charity is practical, and obedience to Typical Commands conſiſts in both; for to ſacrifice, to waſh, baptize, *&c.* is practical, but the laying hold of the things thereby ſignified, is contemplative. And in this the main Difference referring to the preſent occaſion conſiſts: For *David* refers more eſpecially to the Command, as typical and practical under Tabernacle-Worſhip, and Chriſt as more ſpiritual, that is, pointing at thoſe very Graces and Vertues the Type under ſhadows did ſignify, and therefore ſaith, *On theſe hang the Law and Prophets*, namely, ſpiritually and virtually. But of the Evangelical Interpretation more ſhall be ſaid by and by. And now let us return to ſtate the Queſtion in the legal ſence, as intended by *David.* Where foraſmuch as by Mountain-Worſhip is meant reverential Fear, Faith, Prayer; and by Tabernacle-Worſhip, a hiding-place from the Avenger of Sin: the Queſtion runs thus, O *Jehovah*! who ſhall attain the happineſs to have his Tranſgreſſions hid, and Sins covered, until the evil day be paſt? and who ſhall reſt in that peace and quiet, which reverential Fear, Faith, and Prayer builds up (in the figure and ſimilitude of Propitiation for Sin) until Sin be done away?

13. But foraſmuch as 'tis the great Concernment of all the Followers of Chriſt to enquire after the Evangelical meaning of this Queſtion, let us alſo endeavour that, which muſt be aſſayed in comparing the Shadow with the Eſſence, the Type with the Antitype; for as *Moſes* was the ſimilitude of Chriſt, ſo is the Law of the Goſpel, anſwering to each other, line for line, as the Impreſſion of the Wax to the Signet;

which is aſſerted by the words of the Apoſtle, *Acts* 3. 22. *For* Moſes *truly ſaith unto the Fathers, A Prophet ſhall the Lord your God raiſe up unto you, of your Brethren, like unto me; him ſhall you hear in all things.* And hence our Saviour, *Had you believed* Moſes, *you would have believed me*, John 5. 46. But before we enter into the merit of this, it behoveth that we propoſe two things:

Firſt, That altho Mountain-Worſhip preceded the Tabernacle, (contrary to the method of *David*'s Queſtion) and was the preparer of it; yet was it not by the bringing in of the other antiquated, but ſtill remains in its eſſential efficacies: for the Graces ſet on foot by it (eſpecially Faith) are univerſal Neceſſaries in all manner of Piety; for Ordinances, Works, and all Performances are nothing without Faith, and reverential Fear. For as the Pedagogue-School initiates Youth, teaching Letters, and to read, laying the firſt Elements of Learning, and makes them fit for the Inſtructions of other Tutors in the Liberal Sciences; ſo does Mountain-Worſhip prepare the way to practical Obedience: For before Obedience there muſt precede a knowledg, who and how to obey. And in like manner,as the Diſciple freed from School of the Pedagogue,ought ſtill to retain the Fundamentals he there learned, as neceſſary to the attaining of other deeper Sciences: ſo alſo ought thoſe grown perfect in the School of *Abraham*, to retain thoſe Graces they learned there, as Fundamentals, in the School of *Moſes*. And indeed the Rule holds in all caſes, (for the preceding Graces always make way for the following) and ſo the whole Law, both Mountain and Tabernacle-Worſhip,were Pedagogues in order to Chriſt's Doctrine; or to ſpeak more fully and properly, *Abraham*'s teachings were as thoſe which the Father and Mother inſtil into the Infant, for *Abraham* was the great Father, and now was the World (and Religion too) in its Infancy; and *Moſes*'s School was the Pedagogue, which with more ſevere Nurture prepared Youth, grown more vain and headſtrong, for the more placid Tutorage of Chriſt: And yet no Vertue or Grace learned in any of theſe is by another obſoleted or made uſeleſs, but all co-operate together, adding ſtrength to ſtrength, and vertue to vertue, that the Man of God may be made perfect. Haſt thou bin in *Abraham*'s Houſe, and learned that Faith, ſeizing upon a Promiſe, wilt not let its hold go till it hath obtained a Bleſſing? Haſt thou learned, that Prayer is able to wreſtle with and overcome an Angel? Then art thou fit to learn Obedience in *Moſes*'s School. But by no means leave theſe Graces behind, and hope that Obedience (which without theſe is blind) will ſave thee; but know aſſuredly, many a bitter Storm, and Shower of Hail, beſides ſcorching from the Sun, will aſſault thee; and if thou wanteſt Faith and Prayer, the coverings and ſhelter of the Tabernacle will not be able to hide and ſecure thee. And art thou now grown perfect in *Moſes*'s School? haſt thou learned, that no Ordinance, Type, or Ceremony, (be it never ſo ſmall, and ſhall periſh in the uſing,) is to be neglected in its day, but is by the Command of God made holy, and ſanctified for thy uſe? haſt alſo learned that Obedience is better than Sacrifice? And laſtly, and above all, that thy Obediences, Performances, and Merits, cannot take away one Sin, nor free thee from the guilt of Nature? Then art thou fit for Chriſt's Academy; and if he vouchſafe to admit thee, yet leave thou not Obedience out of thy Leſſon, neglect not the leaſt Command. And tho carnal Reaſon may ſuggeſt, what is Water? what is Bread? doth God care for theſe things? believe it not, but know the Command hath made it holy, and that all things commanded are ſo, and nothing holy *ex jure divino* but what is commanded; and alſo know, that God in bounty hath raiſed it up to thee, as a great, tho eaſy help, under which thou needeſt not vociferate, as the *Iſraelites* did under Circumciſion. Remember thy Maſter *Moſes*, whom God ſaw fit to ſave in an Ark of Bulruſhes, when he could have done it in a fiery Chariot. And if in the like manner God hath given to thee a Help in it ſelf mean, wilt thou therefore reject it, and be like *Naaman* the *Aſſyrian?* *I thought* (ſays he) *that the Prophet would have come out to me, and have called upon his God. Are not the Rivers of* Damaſcus *better than* Jordan? But ſays his Servant, *If the Prophet had bidden thee do ſome great thing, wouldeſt thou not have done it?* If he had asked ten Talents of Silver to have bought Ingredients for a Balſam, wouldeſt thou have refuſed? *How much rather when he ſaith, Go, waſh, and be clean.* And ſo I ſay to thee that ſlighteſt the leaſt Command of God. It was not a fault in the *Jews*, that they tithed Mint and Anniſe; but that they in the mean time neglected the more ſubſtantial parts of the Law; and therefore ſaith our Lord, *Do thoſe, and leave not theſe undone.* But above all, depart not from this great Precept here learned, namely, That the performance of thoſe or theſe, or what the cloſeſt Obedience of Man can produce, cannot cancel one Sin, or give thee any better character than an unworthy Servant. Wherefore, I ſay, let Faith make Obedience perfect, and let Obedience abound in all manner of good works towards God and towards Man.

14. The other that we propoſe is, That altho the ſimilitude betwixt the Law and Goſpel be very exact, yet it is in a way of proportion and not equality; for the Goſpel hath in all things the preheminence above the Law, even as Chriſt above *Moſes*: So as it may be ſaid, as the Law to *Moſes*, ſo the Goſpel to Chriſt; and as *Moſes* to Chriſt, ſo the Type is to the Antitipe. Again it is to be obſerved, that the Similitude betwixt them is in a reverſed order in many things, one whereof (as moſt material to our preſent occaſion) we ſhall inſtance, which is in reſpect of Time and Order, for what was firſt in one, muſt be laſt in the other: For as a pure Innocence in our firſt Parents began the Law, in the Command of the forbidden Fruit; ſo muſt the laſt perfection of Goſpel-Righteouſneſs reſtore to a new State of Innocency, as far

excelling the former, as the ſecond *Adam* excelled the firſt. And as the Sin of the firſt *Adam*, in the beginning of time, brought in the Curſe, Sin, and Death; ſo in the laſt of days ſhall Chriſt ſwallow them up in victory, and deliver the Kingdom up to the Father, as the Apoſtle fully ſhews in 1 *Cor.* 15. the whole Chapter, but eſpecially *ver.* 24. & 54. But of theſe things much remains to be ſaid, only here I add, that the Law began in Innocency, but Sin breaking in, it ended in Death; and the Goſpel began in Death, and ſhall drive away Sin, and end in Life Eternal. And therefore becauſe in the Law, Mountain-Worſhip preceded, and prepared the way to Tabernacle-Worſhip; therefore under the Goſpel, that Worſhip in the Spirit which anſwers to the Tabernacle, muſt precede and make way for that which is the Spiritual Mountain-Worſhip. And perhaps this may be the cauſe why *David* in his Queſtions firſt mentioneth the Tabernacle, namely, as having reſpect to Goſpel-Order, which without doubt (in the Spirit) he underſtood. And upon this ſeems the Bleſſing of *Moſes* to the Tribe of *Joſeph* to be grounded, *Deut.* 33. 15. *Bleſſed of the Lord be his Land,* — *for the chief things of the ancient Mountains, and the precious things of the everlaſting Hills,* (קדם & עולם, two words of great myſtery,) the firſt looking back at the Age when Time dropp'd out of the Boſom of Eternity, the other at that when it ſhall return to Eternity again. Now by theſe antient and everlaſting Hills are meant the firſt and laſt Glory of the Church of God, as begun in *Adam*'s Innocency, and again debauched to Death, and laſtly re-edified to a more ſure and a greater Glory by Chriſt in the laſt of Times. Alſo to the like effect, *The Bleſſings of thy deſire have prevailed above the Bleſſings of thy Fathers,* (namely the ancient Mountain-Worſhippers) *unto the ends of the everlaſting Hills,* Gen. 49. 26. Now theſe two Bleſſings of *Moſes* and *Jacob* are but one thing, and ſweetly ſing in the ſame Melody. And thus often by Hills and Mountains the great Glory of the laſt Times are ſignified, as *Iſa.* 2. 2. *And it ſhall come to paſs in the laſt days, that the Mountain of the Lord ſhall be eſtabliſhed in the top of the Mountains, and ſhall be exalted above the Hills, and all Nations ſhall flow to it. And many People ſhall ſay, Come ye, and let us go to the Mountain of the Lord, to the Houſe of the God of* Jacob, *and he will teach us of his Ways,— For out of* Zion *ſhall go forth the Law, and the Word of the Lord from* Jeruſalem, *and he ſhall judg,* &c. Which again is aſſured, *Iſa.* 11. 9. *They ſhall not hurt or deſtroy in all my holy Mountain; for the Earth ſhall be full of the Knowledg of the Lord, as the Waters cover the Sea,* &c. I for brevity's ſake only recite a few words, but the whole Chapters ought to be conſulted, both ſhewing the Glory of the laſt Days, when contemplative Knowledg in the Spirit of Wiſdom, Underſtanding, Counſel, Fear, and Knowledg, ſhall flow like a River. Look alſo, *Iſa.* 25. 6, 7.

16. Now theſe things premiſed, let us proceed to what was firſt in our intention, namely, to enquire how the Shadow anſwers to the Subſtance, and to reduce *David*'s Queſtion to the Evangelical meaning, whereon the great Intereſt of the Goſpel-Profeſſors depends, in which we have a ſure Guide, namely, the Apoſtle to the *Hebrews*, who in the whole Epiſtle induſtriouſly ſtrives to ſhew, Firſt, their likeneſs; and ſecondly, the great Prerogative the Goſpel hath over the Law. And ſeeing the whole Epiſtle would be too long for this place, we will only inſiſt (and that briefly too) upon ſome few more plain Teſtimonies.

The firſt whereof is, *Heb.* 3. 5. *And* Moſes *verily was faithful in all his Houſe, as a Servant; but Chriſt as a Son, over his own Houſe, whoſe Houſe we are, if we hold faſt the Confidence and rejoycing of the Hope unto the end.* In which Scripture we have two main points of this Parallel explained, the one in the Inſtitutors, *Moſes* and *Chriſt*; the ſecond, in their Houſes or Inſtitutions. Now concerning the Inſtitutors, the one was but a Servant, the other a Son; the firſt, a Sojourner, the ſecond, an Heir. Again, *Moſes* was not able to bring the People of his Houſe into the Land of Reſt; but Chriſt hath made all his Sons Co-heirs and Poſſeſſors with him of his Riches and Grace; for *of his Fulneſs have we received Grace for Grace:* Juſt as the ſealed Wax receives the lines and impreſſion of the Signet, ſo the Faithful receive the efficacies of Chriſt, the only difference being, that our Gifts are in meaſure, and his without; ours cannot uphold us from Sin, but muſt leave us light in the Ballance of Juſtice; his is without meaſure, and able to make up where our account is defective. And hence it is written, *He was like us, tempted in all things, Sin only excepted.* Again, *Moſes* and Chriſt were both potent in Miracles, but with this difference, That *Moſes*'s Miracles were moſt-what for deſtruction of Enemies, as in the Fields of *Zoan*; and Chriſt's always to ſave, oft-time Enemies: he pulling down the pride of the Fleſh, this healing and comforting the broken in heart. And this difference Chriſt himſelf aſſerts, *Mat.* 5. 43. *It was of old, Love thy Neighbour, and hate thine Enemy,* (namely in *Moſes*'s Houſe); *But I ſay, Love your Enemies,*&c.It is alſo obſervable,that the firſt Plague *Moſes* miraculouſly brought upon *Egypt* was, turning Water into Blood; and the firſt of Chriſt's was, turning Water into Wine, *John* 2. Now by Blood is meant Legal Fear, and Self-condemnation even unto Death, which was the end of the Law; for unto Death it brings all Men, even the Elect, which Death yet is of Mercy, becauſe in it lies the ſtreight Gate leading to Eternal Life: and by *Wine* is meant Joy and Conſolation, which are the end of the Goſpel. From whence in part appears the Parallel betwixt the Inſtitutors: the one a Servant, the other a Son; the one bringing down to that Death, which all muſt paſs before they can be new-born of Water and the Spirit; and the other raiſing from that Death, and giving Life Eternal. The ſecond part of the Parallel hath reſpect unto their Houſes. Now *Moſes*'s Houſe was a dead Tabernacle, the Service of which ſtood in the ſprinkling of Blood, Meats, Drinks, and external Ordinances; but Chriſt's Temple is built of living Stones, a living Houſe, a Service in Spirit and Truth, an holy Prieſthood, a choſen Generation, even the Hearts of the Elect, in which God himſelf vouchſafes to dwell. And hence often the Elect Church is called the *Temple of God*, 1 Cor. 3. 16. & 6. 19. *Eph.* 2. 20. *&c.* From whence, how great the preeminence of the Antitype over the Type is, in part appears; and alſo, how part of the Queſtion of *David* is Evangelically to be underſtood.

17. The next Scripture is *Heb.* 5. 5. *So alſo Chriſt glorified not himſelf, to be made an High-Prieſt,* (that is, after the order of *Aaron*); *but he that ſaid unto him, Thou art my Son, this day have I begotten thee. As he ſaith alſo in another place, Thou art a Prieſt for ever after the Order of* Melchiſedec. Before Chriſt was compared with *Moſes*, who was the Legiſlator and Prophet, and now with *Aaron*, the Adminiſtrator of the Sin-covering Ordinances; where the difference is, that *Aaron* was but a Servant, that could make nothing perfect, but every day offered Sacrifice, to keep in remembrance the hope of a full Mediation to come; but Chriſt is a Son, a beloved Son, in whom fully, and in whom alone God was well pleaſed, who needed not daily to offer Sacrifice, firſt for his own Sin, and then for the Peoples, but at once by offering up himſelf wrought Salvation to the uttermoſt. And whereas the other Prieſts were often removed by Death, Chriſt's Prieſthood is eternal, according to the Order of *Melchiſedec*, without beginning, without end of days, King of Righteouſneſs, King of Peace. Look *Heb.* 8. 5, 6. & 9. 7, 8, *&c.* But that which moſt fully reacheth our intention, is, *Heb.* 11. 18. *For we are not come to the Mount which might not be touched, and that burned with Fire; nor unto Blackneſs, Darkneſs, and Tempeſt, and the ſound of the Trumpet, and Voice of Words, which they that heard deſired that the Word ſhould be ſpoken to them no more. —— And ſo terrible was the Sight, that* Moſes *ſaid; I exceedingly fear and quake.*

quake. But you are come to Mount Zion, *and unto the City of the Living God, the Heavenly* Jeruſalem, *to an innumerable Company of Angels, to the General Aſſembly and Church of the Firſt-born, which are written in Heaven; and to God the Judg of all, and to the Spirits of juſt Men made perfect: And to Jeſus the Mediator of the New Covenant, and to the Blood of Sprinkling, which ſpeaketh better things than the Blood of* Abel. *See ye refuſe not him that ſpeaketh; for if they eſcaped not, who refuſed him that ſpake on Earth; much leſs ſhall we eſcape, if we turn from him that ſpeaketh from Heaven.* Now (I ſay) this Scripture fully anſwers our end, ſtates the Parallel, ſhews the Goſpel's preheminence, and ſets before us *David*'s Queſtion (in the firſt part) in its Evangelical Glory. For this *Mount* that might not be touched was *Sinai*, where Mountain-Worſhip gave up the Scepter to the Tabernacle; and at this time were the Ten Commandments, and Meaſures of the Tabernacle, and all its Veſſels, given to *Moſes*, with this Charge, *See thou make all things according to the Patern ſhewed thee in the Mount.* And the *Blackneſs, Tempeſt, and Majeſtick Voice of Words*, ſhew that awful Yoak, which *Jehovah* in the Counſel of his Will thought fit to impoſe upon his Elect People, only allowing a hiding-place in the Tabernacle, till the evil day was paſt. And on the other hand, the *Heavenly Jeruſalem, the General Aſſembly of the Firſt-born* (from the Dead), *and Spirits of Juſt Men made perfect*, are thoſe which came out of great Tribulation, and have waſhed their Robes, and made them white in the Blood of the Lamb, and are before the Throne of God, and ſerve him day and night. So as the Tabernacle of *Moſes* is become the Elect Church of the Firſt-born, and the purifyings and waſhings thereof changed for that fulling Soap, which can make the Spirits of juſt Men perfect; and the Wings of the covering Cherub are made a hiding-place, which can ſave to the uttermoſt, and which is more, give a Kingdom which can never be ſhaken: For they that are dead to Tabernacle-Worſhip, are hid (*Col.* 3. 3.)

with Chriſt in God; and when Chriſt their Life ſhall appear, then ſhall they alſo appear with him in Glory. So as the firſt part of *David's* Queſtion, in the mouth of the Followers of Chriſt, is, *Lord, who is he that thou wilt raiſe from Death, and making his Spirit perfect, wilt hide in the Boſom of thy Chriſt, until he and they appear in that Glory he had with thee, before Time was?*

18. Now concerning the latter part of the Queſtion, it muſt alſo be in the ſame manner ſought after. Now the Beauty of Mountain-Worſhip conſiſted in thoſe Graces, wherein the Worſhippers were Types of Chriſt. And firſt *Noah* figured him, as he was the Preacher of Righteouſneſs, and forewarned of the Evil to come; for it was not the Man *Noah* that preached to the Spirits then in Priſon, but Chriſt then figuratively ſpake by him, 1 *Pet.* 3. 18. whereby the World was condemned, and only eight Perſons ſaved. But in the fulneſs of time Chriſt preached himſelf, was heard, ſeen, and handled, filling the Poor and Hungry with good things, made the broken Hearts whole, gave deliverance to Captives, Eyes to the Blind, and Light to them which ſate in Darkneſs, publiſhed the acceptable Year of the Lord to all Nations and Languages, and teaching the Myſtery of Salvation, laid open a ſure Path to the innumerable Companies of the Church of the Living God, and to the making perfect the *Spirits of Juſt Men.* So alſo the Waters of *Noah*, was a Type of Baptiſm by Water, *not as putting away the Filth of the Fleſh*, but the Baptiſm of Chriſt was with the Holy-Ghoſt, giving the *Anſwer of a good Conſcience*, 1 Pet. 3. 20, 21. Again, *Noah* taught a reverential Fear of God, but Chriſt perfect Love. And *Abraham*, the next Heir of Grace, was a Type of Chriſt, (as both were Fathers of the Faithful) but he according to the Fleſh, and Chriſt according to the Spirit. And *Abraham*, tho every where juſtly celebrated for his never-failing Faith, yet ſo far did Legal Faith fall ſhort of Evangelical, as

Luke 4. 18.

Abraham only attained to offer up the Promiſe in *Iſaac*, and by Faith to receive him in a Figure, *Heb.* 11. 17. But Chriſt freely and really, that is, not in a figure, offered up himſelf to an ignominious Death, bore the Wrath of God *Gen.* 15. 6. *Rom.*4. 1,2. *Gal.* 3. 6,9. kindled by our Sins, and pacified it by his Blood, obtained the promiſed Glory, and made us Co-heirs thereof. Again, *Abraham* left his Country, and by Faith followed God he knew not whither; but Chriſt left his Poſſeſſions in Heaven, well knowing thoſe Bitterneſſes he was to meet withal in his Peregrination upon Earth. And laſtly, *Abraham* attained by Faith to be called a *Friend of God*; but by Faith in Chriſt we are made one with God, even as the Wife is Bone of the Bone, and Fleſh of the Fleſh of her Husband; for as Chriſt is one with the Father, ſo are we by Faith one with him; as it is written, *And the Glory thou gaveſt me, I have given them, that they may be one even as we are one, I in them; and they in me.* Laſtly, *Jacob* wreſtled with an Angel, and forc'd a Bleſſing for himſelf and Family; but Chriſt, *being in the Form of God, thought it no robbery to be equal with Him*, and obtained a Bleſſing for the innumerable Family, the Church of the Firſt-born. So as in the Goſpel-Mountain, inſtead of Fear, we ſhall have perfect Love; for Water-waſhings, Peace of Conſcience; for fore-warnings of Evil to come, the Evil it ſelf is removed; for Promiſes of good things afar off, actual poſſeſſion of the things promiſed; and for Friendſhip, full Union. *O that He would rend the Heavens, and come, that the Mountains might melt away at his Preſence!*

19. There are two other Siſter-Texts, which agree in ſo full harmony with that we are upon, as leaves no place for doubt but that they all mind the ſame thing, and may much conduce to the explaining one of another; for no Key more expert in opening Scripture than its own. The firſt, *Pſal.* 24. 3. *Who ſhall aſcend into the Mountain of the Lord? Who ſhall ſtand in his holy Place? He that hath clean hands*, &c. Now

the Queſtion is expreſly the ſame in effect, for the Holy Place and Tabernacle are one, for in it were two holy Places, the Holy, and moſt Holy, which Myſtery *Paul* explains; for ſeeing the ſecond Holy did anſwer to the Goſpel-perfection, it neceſſarily follows, the firſt was a Figure of the Legal: *For* (ſays he) *there was a Tabernacle; the firſt, in which the Candleſtick, Table, and Shew-bread were, which was called the Holy; the other after the ſecond Vail was called the moſt Holy, into which only the High-Prieſt went but once a year, the Holy-Ghoſt thereby ſignifying, that the Way into the Holieſt yet was not made manifeſt, whilſt the firſt was yet ſtanding, which was a Figure for the time then preſent, in which were offered Sacrifices, which could not make perfect, as pertaining to the Conſcience, but ſtood only in Meats*, &c. — *But Chriſt being come, an High-Prieſt of good things to come, by a greater and more powerful Tabernacle*, &c. *obtained Eternal Salvation.* Whence again we obſerve, that the preeminence of the Goſpel above the Law is further aſſerted. Secondly, That in the Tabernacle there was (as I may ſay) a Wheel within a Wheel; for tho the whole Tabernacle did moſt eminently figure that Righteouſneſs which was by the Law, yet had it a ſecret regard to the Goſpel alſo, as if indeed, even in its day and perfection, it was not of avail, ſave as it had reſpect to the Righteouſneſs of Grace. And thus far we have the Apoſtle's warrant. But it ſeems from the courſe of the Analogy, that the Court of the Tabernacle, which was without the firſt Vail, and had in it the Altar and Laver, did anſwer to the Worſhip in Mountains, for into it were all the Congregation admitted, and ſo in Mountain-Worſhip were all Nations; here alſo were the Sacrifices ſolemnized, and they were the only Ceremonial Service uſed in Mountains. But to inſiſt on this, would be too long in this place. Another difference is, that in this Queſtion the Mountain is firſt, which is according to the Legal Order; and in our Text the Tabernacle, according to the Goſpel: as if the Prophet ſpake more legally here, and in our Pſalm more ſpiritually. Alſo for [*dwell*] there, it is [*aſcend*] here, implying, there muſt be a painful or legal working up, before a legal Habitation can be had in this Legal Mount. Again, for [*ſojourn*] there, it is [*ſtand*] here, that is, able to ſtand under the Legal Yoak, which is hard to do, tho under Tabernacle-Coverings.

The other Text differs much in the Queſtion in expreſſion, but not in effect, as the Anſwer aſſures; where the Prophet having ſhewn the terrible day of God's vengeance upon the Wicked, he adjoins thus, *Iſa.* 33. 13, 14, 15. *Hear ye afar off,* (the Gentiles) *what I have done; ye that are near,* (Jews) *know my Might.* 14. *The Sinners of* Zion *feared, Trembling took hold of the Hypocrite: Who ſhall ſojourn in the devouring Fire with us? Who ſhall dwell in the Burnings of the hidden Age* עולם? *He walking in Righteouſneſs,* &c. Now here by theſe Fires, the ſame things are in a Myſtery ſignified, as I may ſay, in their purer eſſence; for by the devouring Fire God the Father is meant; and by the *Burnings of the Age,* the Baptiſm of Fire by Chriſt: for the Father is a *Conſuming Fire,* Heb. 12. 29. *Deut.* 4. 24. 9. 3. 66. 18. And our Prophet again, *Behold the Lord will come with Fire, and rebuke with Flames of Fire; for by Fire will he plead with all Fleſh.* The Son alſo *came with the Fan in his Hand, and will throughly purge his Floor, and burn the Chaff with unquenchable Fire.* Alſo he will *baptize with the Holy Ghoſt, and with Fire.* As alſo another ſaith, *Behold, I ſend my Meſſenger,* (which was *John* the Baptiſt, who bore the former witneſs of Chriſt,) *and he ſhall prepare my Way; and the Lord whom ye ſeek, ſhall ſuddenly come: —— But who ſhall abide the day of his Coming? Who ſhall ſtand when he appeareth? For he is like a Refiner's Fire, and he ſhall ſit as a Refiner and Purifier of Silver, he ſhall purify the Sons of* Levi, *the Miniſters of the Tabernacle, and melt them as Gold; then the Offering of* Judah *and* Jeruſalem *ſhall be ſweet to the Lord, after the manner of the days of* *the hidden Age, and ancient Years,* עולם & קום: And this is the Fire of the hidden Age. Yet hath infinite Wiſdom and Love found out a Medium, whereby our frail and ſinful Mortality ſhall co-habit with that Fire (which if it touch the Mountains they ſhall ſmoak) in ſafety; as was repreſented by a Figure to *Moſes*, at the Buſh which burned but was not conſumed; for that Fire was the Godhead, and the Bramble the Seed of the Woman in Chriſt, a Myſtery of Myſteries, that the Seed born of Corruptibility ſhould embrace Incorruption, and not be conſumed, ſo as all *Moſes*'s *Egyptian* Learning was confounded, to ſee the natural Fire not devour the natural Buſh, but much more aſtoniſhed in Spirit, when he heard that that Fire was *Jehovah*, the God of his Fathers, and conſequently the Buſh human Nature. So as God here taught *Moſes* the Myſtery of Myſteries, namely, the Incarnation of Chriſt, where Fleſh did not only live unconſumed in the devouring Fire, but became one with it, even an immortal Fire, repleniſhed with the fulneſs of its Glory, of which we alſo through the good Will of Him that dwelt in the Buſh ſhall receive, if we continue faithful, even Grace for Grace. And now *Eſay*'s Queſtions are, *Who ſhall live with Chriſt in the devouring Fire of the Law? Who ſhall dwell with Chriſt in the purifying Flames of Goſpel-Baptiſm?* Of which it would ſeem the mad Prophet *Balaam* was not ignorant, for his Queſtion alſo was, *Alas! who ſhall live when God does theſe things?* And *David*'s Queſtion I read thus, *Lord, who ſhall ſojourn under the Wings of thy covering Cherubins, and be hid in thy Tabernacle from the Avenger of Blood, until the great High-Prieſt by his Death open a way into the Holy of Holies? And who then ſhall dwell in aſſurance of Salvation, Peace of Conſcience, and Union with thee, until thou ſubdue all, and ſhalt make thy ſelf All in All?*

1. *Ver.2. He that walketh in Integrity.* This is the firſt Clauſe of the Anſwer, which is not expreſly mentioned in either of

the Siſter-Texts, but doubtleſs complicated in both, and ſheweth what is the firſt qualification in order to the attaining the Happineſs propoſed in the Queſtions, namely, *Walking in Integrity*, a word (as we ſhall obſerve) only applied to Mountain-Worſhippers, but may alſo be read, *Innocency* or *Purity*; not he that is a Servant of *Mammon* as well as God, of *Belial* as Chriſt, but is wholly and entirely a Walker with God, as *Noah* was, perfect and righteous, neither fraighted with his own Rags of Merit, but empty, innocent, and unſpotted from the Garments of the Fleſh; neither an Idolater, for theſe build Tabernacles of their own, and ſeek to natural Mountains, and ſhall in vain cry to them to hide them, or fall upon them, in the day of the Wrath of the Lamb, coming to plead with all Fleſh in Fire. The word for Integrity is, תמים *Tummim*, from the root to be perfect or compleat, and alſo to be conſumed, worn, and defective, which contrariety is no ſtrange thing in the holy Tongue, nor is without a myſterious purpoſe: And here by complication is Perfection, Integrity, or Innocence, acquired by being conſumed, or waſted in its own Wiſdom and Merit. Not ſuch a one as ſaith, I am whole, and need not a Phyſician; but that which is made perfect by ſuffering, even to a total conſumption of the Arm of Fleſh, and all Creature-Comforters, and thereby brought to an empty Innocence, and made fit to receive of that Fulneſs which is in Chriſt; for without ſuch a Conſumption 'tis impoſſible to live in Chriſt,and without that Life, no dwelling with him in the Goſpel-Fire, or the everlaſting Hill. So as this Integrity cannot come by the multitude of Bullocks or Rams,or Rivers of Oil,Duties or Performances, but by payment of the beſt Fruits, and by after-acknowledgment of nakedneſs and emptineſs, that is, by finding all outward Dependencies winnowed away by him, whoſe Fan is in his hand, who filleth the empty with good things, and ſendeth the rich away empty. So as *Tummim* hath a Legal and Evangelical Interpretation; for as it conſumeth, it is the Act of the Law, whoſe Miniſtry is to impoſe a heavy Yoak, and more and more to thruſt Thorns into the proud Fleſh, diſcovering the nakedneſs and infirmities thereof, and being not able to take away guilt, it at length brings all under condemnation : but then as it is the School-maſter to Chriſt, and this Conſumption the Bruiſer of Worldly Wiſdom, and introducer of Humility, Meekneſs and Emptineſs, (which are the very ſwadling Bands of the new Birth) it is the Foundation of Goſpel-Grace, which is the true *Tummim* or Perfection. And thus I underſtand this Text, *He walking in Integrity*, or Innocency, acquired by the conſumption of the Arm of Fleſh, repleniſh'd and made perfect in the Fulneſs of Chriſt. And indeed during the firſt Tabernacle, there was no walking in Integrity, ſave by being made dead to Performances, and bearing up by Faith upon the Promiſes, and Faithfulneſs of the Promiſer ; for thus did the Fathers of old obtain a good report. And for the better explaining of this Integrity, we ſhall obſerve to whom of the Fathers it was aſcribed, which was only to Mountain-Worſhippers, *Noah*, *Abraham*, *Jacob*, and *Job*, and not again to any, until our Lord ſaith, *Be ye perfect, as your Father in Heaven is perfect.* Of *Noah* it is ſaid, *He was a juſt Man, and perfect* ; which was conſummated in him, when in the Ark all fleſhly Dependence was conſumed. To *Abraham* God ſaid, *I am the Almighty, walk before me, and be thou perfect* ; which in like manner was effected in him, when he ſacrificed the promiſed Seed, in whom he and all Nations were to be bleſſed, for then was he empty of all outward Hopes. The Character of *Jacob* was, *a perfect* (the Engliſh, *plain*,) *Man, dwelling in Tents* ; which was verified in him, when he went over *Jordan* with his Staff only in his hand. Laſtly, *Job*, a Son of *Abraham*, but not of *Jacob*, a Man perfect, and fearing God,& every way eminent for conſumption,even reduced to that emptineſs he brought into the World with him, *Naked I came, and naked I ſhall go.* He alſo was eminent for Patience, and not offending with his Tongue, and yet often boaſts of his * Integrity, *Job* 27. 5. 31. 6. 2. 9. Which doubtleſs muſt be this by Conſumption, for ſurely to have boaſted of any other Perfection before God, had bin to have offended greatly with his Tongue; and indeed ſometimes his Diſcourſe with God, deſiring him not to ſpare, would ſeem peremptory, if not in order to ſuch a Conſumption. So as theſe Pillars of the Mountain-Church are beſt Expoſitors of a Man of *Tummim*, namely, empty in himſelf, but full in the Warineſs of *Noah*, Faith of *Abraham*, Prayer of *Jacob*, Patience of *Job*.

2. Now therefore the Goſpel-perfect Man is he that walked in the Faith of Chriſt, and is wholly conſumed in his own Righteouſneſs or Performances, how choice ſoever they be; for in a Chriſtian's Life there is no Medium, but either to work perfect Righteouſneſs, or to cry out, Unclean, unclean. For if a Man fulfil the Royal Law, he hath done well, and hath whereof to boaſt; but if he offend in one point, he is guilty of all, and muſt pronounce himſelf unclean from head to foot, and ſeek a Mediator, which he can never find, as long as he hopes in his own Merits, or thinks he has one ſound part in him; for ſurely there is not a Man, but he alone that confeſſeth himſelf wholly unclean, is in the ſtreight way to Perfection, according to the words of our Saviour, *John* 9. 41. *Jeſus ſaith unto them, If you were blind, you ſhould have no Sin; but now you ſay, We ſee, and therefore your Sin remaineth.* The Prophet, *Iſa.* 42. 19. hath a remarkable Paſſage in harmony with this, *Who is blind, except my Servant? and deaf like my Meſſenger I will ſend? Who is blind like him that is * perfect, and blind like the Servant of Jehovah?* That is, If a Man have Eyes to ſee Beauty in, or Ears to hear the Flatteries of his own Performances, he is not perfect before God; but yet as the next Verſe ſaith, he ought to *ſee much, and not*

Tummah.

* כמשלם *properly ſignifieth ſuch a Perfection as is in Peace and Abſolution, or Compenſation.*

perceive, and to open his Ears, and not hear; that is, he ought to be diligent in all Duties *Jehovah* hath commanded, but to uſe them as he uſed them not, confeſſing himſelf an unworthy Servant. And in the like harmony our Saviour again ſpeaks, *John* 12. 24. *Verily I ſay unto you, Except a Corn of Wheat fall into the Ground, and die, it abideth alone; but if it die, it bringeth forth much Fruit. He that loveth his Life, ſhall loſe it; and he that hateth his Life in this World, ſhall keep it.* Now compare this with *Mat.* 3. 14. *Luke* 9. 24. and the Interpretation is plainly thus, He that denies himſelf, and follows Chriſt in Death, ſhall find Life Eternal; and if he do not, he cannot walk in Integrity. So as Goſpel (*Tummim*) Perfection is to walk in the total Conſumption of his own Perfection, which the Apoſtle to the *Philippians* fully aſſerts; for having boaſted of his Legal Preheminences, *Phil.* 3. 8. he concludes thus, *But what things were Gain to me, I accounted Loſs, — Dung and Droſs for Chriſt, and to be found in him, not having my own Righteouſneſs which is of the Law, but that which is through the Faith of Chriſt.* The ſame alſo is fitly repreſented, as it refers to תמם in both ſences, (Legal and Evangelical) in the Law of Leproſy, *Levit.* 13. 11, 12, — 17. *For if a Man was quite clear from the Scab, he was clean; or if the Scab was ſpread over the whole Body, ſo as no part was free, then alſo he was clean: but if there was but one, and that never ſo ſmall a Scab, and one other ſmall place free, the Party was unclean, and forbidden the uſe of holy things.* And the ſame Rule holds under the Goſpel; for if a Mans Righteouſneſs be perfect, he needeth not a Mediator; but if he hath failed in one point, he ought to pronounce himſelf unclean and vile throughout, and to hate his own Life, to be blind and deaf, that thereby he might be made capable of a new Birth. And ſurely this Perfection in Conſumption is that the Goſpel-Believer ought to aim at, for thereby alone is he made capable of the Anſwer of a good Conſcience, and that Union which maketh him one with

God in Chriſt. And this is walking in Goſpel-Integrity.

2dly. *And worketh Righteouſneſs.* Both Siſter-Texts omit the firſt Clauſe, *Walking in Integrity*, but imply it in this; as *Pſal.* 24. that is, *innocent of Hands:* Now Innocence conſiſts in emptineſs, and not being full of good deeds, but void of evil, and therefore muſt be attained in already nocent Nature by evacuation of its ſpots, that is, by conſumption. And indeed Integrity and Innocence in Man are the ſame thing. Hence our Prophet, *I will waſh mine Hands in Innocence, and ſo will go to thine Altar*; which is as much as I will waſh my Hands in Integrity by *Conſumption, and to have ſo waſhed is to begin the Works of Righteouſneſs. That of *Iſa.* 33. ſaith for both, *Walking in Righteouſneſs*, taking the Verb of the firſt, and Subſtantive of the latter. But the Text hath it, *working Righteouſneſs.* And indeed this hangs upon the former, and is drawn in by it, as one Link of a Chain draweth in another; for until a Man hath attained Perfection by Conſumption, or waſhed his Hands in innocent emptineſs, and believeth in Chriſt, he cannot work Righteouſneſs, but that effected, the way is made ſmooth and eaſy into the Treaſures thereof: for if he lay hold of the true Mediator, in whom (and in whom alone) the Lord is well pleaſed, he becomes one with him, and conſequently Co-heir and Partaker of all his Righteouſneſs. And indeed ſuch is the Prerogative of Saints in this caſe, that according to the meaſure of their Faith ſo much of the Fulneſs of Chriſt they may call their own. This was Chriſt's uſual word, when he healed the Infirmities of the Body, *Be it unto thee according to thy Faith.* And ſurely in the ſame words he healeth Souls conſumed unto Integrity, as it were leading them into his boundleſs Treaſures, and bidding them take according to their Faith; and tho they have Faith can bear away Mountains, yet ſhall it not be ſaid to them, ye take too much, or yet ſhall any require a price for what they take.

* *Pſal.*26.6. 73.13.

Yet here it is eſpecially to be regarded, that in this State a Man is not diſcharged from the Rule of Obedience, for ſurely here lies a Rock in the Myſtery of Salvation, upon which ſome (even choice ones) have ſtumbled, and others once in a hopeful way have daſhed to pieces; for being come into the Treaſures of Grace and Faith, they perceive their Works and Merit of ſmall force, and ſtrait grow ſlack in Duties, and cold in Charity, which makes ſhipwrack of Faith and a good Conſcience; for that Faith which hopes to live upon Grace, and quits the rule of Obedience, is no more Faith, but blind bold Preſumption. For when a Man is adopted unto Sonſhip with Chriſt, alſo his Obedience and Croſs is entailed on him; for if he a Son ought Obedience, much more we that are Servants; and therefore it is not enough for him that will work Righteouſneſs, to reſt upon Faith without Works, or Works without Faith, but to weave both in a due Temperament together; for *Abraham* our Father was juſtified in both, for he believed, and it was counted for Righteouſneſs, before the Covenant of Works was, yet not without Works of Obedience to the Command of God; for by Works he was juſtified when he offered *Iſaac*. Seeſt thou how Faith wrought with his Works, and by Works Faith was made perfect, and the Scripture fulfilled, Abraham *believed God, and it was imputed to him for Righteouſneſs*. And therefore Faith alone cannot attain our Prophet's Rule, becauſe he that works not at all cannot work Righteouſneſs, nor yet he that worketh in his own Merit. And therefore the Work of Righteouſneſs beginneth in Integrity, by conſumption of all Creature-Dependencies, ſo far as the Soul may find it ſtands in need of a powerful Mediator, that can forgive Sins, which is Chriſt alone, to whom it muſt next ſeek to be united, which is by Faith; for to believe in him is to be one with him. And this effected, the next is to apply zealouſly to good Works and Duties, Charity, Mercy, Meekneſs; for he is the true Vine, every Branch in him that bringeth not forth fruit, the great Husbandman taketh away. And therefore now begins the right ſeaſon of working, for until now was but a plowing and ſowing in Sorrow, and now cometh a reaping in Joy; for through this Union by Faith, Chriſt pours forth his living Righteouſneſs upon our dead Works, giving them Life, as he did to leprous *Lazarus*, after he had lain four days in the Grave. And laſtly, having done all thou canſt, call thy ſelf, Unworthy Servant; know that thy Obedience or Works cannot profit God, but only that Obedience is better than Sacrifice, and a humble contrite Heart better than Rams, or Rivers of Oil; and in ſo doing thou ſhalt work Righteouſneſs. The ſum of all is, Judg, condemn the Works of proud Nature, roul upon Chriſt, work in Humility, and account all dead without the quickning Spirit, and ſo ſhalt thou attain the ſecond ſtep towards the Reſt of God in his holy Mountain. Thus with the Heart thou mayeſt believe to Righteouſneſs, and with thy Mouth confeſs to Salvation, thou ſhalt believe, and not be aſhamed; thus mayeſt thou call on the Name of the Lord, and be ſaved. But in vain doth the ſlothful Soul expect a ſtation in the holy Mount, for the Believers Prerogative (and that a great one too) is, that having preſented his beſt Fruits, how light ſoever in the Ballance of Juſtice they be, he may by Faith lay hold on the Righteouſneſs of Chriſt, and calling it his own, take what Sums to make up his Accompt his Faith can bear away: for in that only is this Mans abundance ſtinted; for if he ſtrain at a Gnat, ſuch will his portion in Righteouſneſs be; and if his Faith can carry away a Mountain, rather than he want Spiritual Food, *Jordan* ſhall overflow its Banks. So that as an Object, an Eye, and Light, make up the pleaſing Senſe of Seeing; ſo commanded Duties, Obedience, and Chriſt, compleat the Works of a Believer: for as an Object is vain without an Eye, and both without Light; ſo are Duties or Commands without Obedience, and both nothing without Chriſt: And as the Light is that which gives life and vigor to both the other; ſo Chriſt is the Life of our Works and Duties. And laſtly, even as the Light profiteth not without an Eye, or Object; ſo verily Chriſt is of no effect, where Obedience, and the Precept or Rule of working, are lacking. So as *David*'s Anſwer thus far in Goſpel-Language is, *He that walks in the Conſumption of his own Righteouſneſs, yet holding faſt the Rule of Obedience by Faith in Chriſt, makes his Works perfect.*

3. [*And ſpeaketh the Truth in his Heart.*] Pſal. 24. ſaith, *He that is pure of Heart*; I ſay, 'tis *He that ſpeaketh Equity*, which are all univocal. This is the third Link of this Golden Chain: for before we can work Righteouſneſs in the School of Chriſt, 'tis impoſſible to ſpeak Truth in the Heart, becauſe all other Righteouſneſs is Lies and Vanity. But for the underſtanding of this, it behoves that we firſt mind in what ſence the Heart is taken in Scripture-Language, not as a meer Bowel, or Member of the Body, but allegorically: as the Body bears the Image of the Soul, ſo the Members of that anſwer to the Gifts and Graces of the Soul. Now in Scripture 'tis ſometimes taken in the better part, ſometimes in the worſe, as the Source of all evil; for not rarely ſome effects are aſcribed to to it, conſonant to the Conſcience or Mind, and doubtleſs it hath ſome affinity with it, and yet is not altogether the ſame, becauſe ſome things imputed to it are incompatible with the Conſcience, as Diſſimulation, Flattery, Forgetfulneſs of God, *&c.* I judg thus, the Conſcience is the moſt Divine part of the natural Man, and hath the moſt immediate Converſe with God; and the Heart anſwers to thoſe Faculties in the Soul, which have immediate converſe with it above, and alſo with Senſe and ſenſual Affections beneath, capable of receiving Leaven from the Wiſdom of that, or Folly of this, and conſequently is that before which Life and Death, alſo Will or Arbitrement are placed; for the Conſcience refrains all Commerce with Senſual Affections, except as a

Judg and Reprover of their Exorbitances, but the Heart doth not; and therefore the Scripture ſaith, *The Word is* (קרב) *near thee, in thy Mouth, and in thy Heart:* Which ſhews the Heart is a Faculty, where the ſound of the Word within is heard; and again it aſcribeth to it, Imaginations, Thoughts, Paſſions, Affections, and Deſires, Love and Hate, Appetite and Diſlike, Anger and Patience, Grief, Joy, Fear; and thence 'tis, accordingly as 'tis leavened, a great promoter of Vertue or Vice. And therefore to order it aright, ſo as it may learn to ſpeak the Truth, is the next part of our Warfare, and ought to be an eſpecial care in all who ſeek reſt in the holy Mount; as alſo 'tis written, *Prov.* 4. 23. *Before all keep the Out-goings* (Buddings) *of thy Heart, for in it are the Iſſues of Life*, and conſequently of Death alſo; for between theſe there is not a third choice, and therefore if it iſſue not Life, it muſt bring forth Death. And the keeping of the Heart, as it is neceſſary, ſo it is difficult; becauſe (as is
written) it is deceitful above meaſure, deſperate- *Jer.* 17. 9.
ly ſupplanting, who can know it? And again,
It is the Source of all evil Thoughts, Murders, *Mat.* 15.19.
Adulteries, Thefts, Falſe-Witneſs, Blaſphemies.

Now, I ſay, before we can ſucceſsfully atchieve this great neceſſary Task, three things are neceſſary: Firſt, the laſt before ſpoken of, namely, to aſcribe all Righteouſneſs to Chriſt; for as long as a Man believeth he has any of his own, his Heart is a Liar, and the Truth is not in him. The ſecond is, to diſcover wherein its Falſeneſs and Craft conſiſts, for theſe are hidden, and not eaſily diſcerned from the ſpecious pretences of Truth: For if the Heart be ſo bold, as it dare openly and avowedly tempt to known Sin, this is not to be accounted any part of its Deceit, but bold-faced Wickedneſs; but there is its Deceitfulneſs, namely, when it obtrudes Evil under the Mask of Good, or Impiety for Piety, or Idolatry for pure Religion. The third is, to be diligently converſant in the uſe and management of thoſe Helps God hath vouchſafed

ſafed us, to diſcover and undermine its Stratagems, which are many, but I comprize them under three General Heads: The Word or Precept, the Conſcience, and Experience. The Word is the Law and Touchſtone; the Conſcience, Judg and Executioner, and ſometimes acts as a Witneſs; Experience is a ſtrict obſerver of its haltings, alſo a Sollicitor, mannaging the Evidence againſt it; and its own Reaſon, Luſts, and Satan, are its chief Advocates. The Law, which is pure, holy, and manifeſt in all Eſſentials, it defames as unreaſonable, and the written Word, as obſcure and dark; nor will it ſtick to ſay, the Wiſdom and Morals of *Ariſtotle* and *Seneca* excell it: The Conſcience, which will never lie, flatter, or play the Hypocrite, it often deludes with falſe Gloſſes of the Law and Word: Experience it rejects, and at firſt eaſily, becauſe but weak at its firſt ſetting forth, and perhaps brings but a ſingle Witneſs; but at length will ſo multiply and manage its Evidence, as that the Conſcience ſtands firm and quick, it will not fail to detect all its Sorceries. To ſpeak out of my own experience, it hath already manifeſted four of its groſs Deceits: Of the firſt in the day of Vocation, (for until then it ſhews not the depths of its Craft) becauſe all Men by Nature ſet forth into the World much leavened with the Love, Luſts, and Vanities of the Fleſh; and as long as the Soul is content to take part with it, in wallowing in Sin, ſo long the Heart troubleth not the Soul, nor Satan the Heart, becauſe his deſires proſper in that way which is moſt pleaſing to him, becauſe moſt deſtructive to Souls; neither will he tempt in this State to Superſtition or Idolatry, becauſe it makes better for his end, that neither God nor Religion ſhould come within his thoughts. But if the Soul ſhall become ſenſible of this Bondage, and threaten to leave *Egypt*, that it may ſacrifice to God in the Wilderneſs, then the Heart, leavened by Satan, ſets on foot all its Stratagems; and if God in favour of the Deſign, raiſe up a *Moſes* in it, and ſmite the Heart with ſome noiſom Plague or

Affliction, it cannot bear, it makes ſhew of Repentance, and promiſeth that if God will remove his Hand, it will become a true Leige-man; but no ſooner is that taken away, but it hardens it ſelf as *Pharaoh* did, and will not conſent that the Elect Seed ſhall depart out of its Slavery, until the ten *Egyptian* Plagues have paſſed upon it, (for in that Story the Conflicts of the Spiritual and Natural Seeds upon Vocation are ſhewn in Allegory). The ſecond is, That after the Soul is manumitted by a ſtrong hand, the Heart alſo enters into Covenant, taking upon it the Oath of a holy Life, and promiſing to perform all that *Jehovah* commands; but yet upon the firſt ſtrait or want, murmurs, ſtarts aſide like a broken Bow, oft wiſhing it ſelf in the Pleaſures of *Egypt* again, as ſometimes the Sons of *Iſrael* did: for God will put Trials on his called Ones in the firſt Journeying, and theſe are to teach us to beware of the like Evils; as it is written, *Now all theſe things happened unto them for example* (the original Types) *and are written for our Admonition, upon whom the ends of the World* (i. e. Age) *are come.* Another Admonition we have in good *Peter*, whoſe Heart being warmed with Love to his Maſter, ſtraitway boaſted, *And though all ſhould be offended with thee, yet will not I*; vehemently affirming that he could die with him rather than deny him: and doubtleſs the good old Man intended to do all he profeſſed, but ſo far his falſe Heart deceived him, as on the appearance of Danger he denied his Maſter thrice, before the next Cock's Crow was finiſhed. Which alſo ſerves for our Inſtruction, fore-warning us not to boaſt in our own Strength, always to diſtruſt our Hearts, and if perchance we be overtaken in *Peter*'s Snares, that we may with him renew our ſelves by bitter Tears.

The next Deceitfulneſs of the Heart, is now when it entred on the Rule and whole Courſe of Obedience, and perſuades it-ſelf its Works are upright before God, and done upon the pure Principle of Love towards God and Man;

but indeed is meerly hypocritical, moving upon mercenary hope of Reward, or a baſe ſervile fear of Puniſhment, not loving Juſtice and Mercy for Chriſt's ſake, not doing good to others for love of them, but becauſe they love themſelves, and hope to be Gainers by their Gift. And this (I fear) is a frequent Evil, as Experience teaches: for whoſo was once zealous in Obedience, in Duties, and Charity, and after upon the Incomes of Grace, and hope that the Scourge is over, becomes cold and remiſs therein; let them boaſt of what new Light and Goſpel-Liberty they pleaſe, they will be found Hypocrites, Baſtards and not Sons, and ſo they may behold themſelves in the Glaſs of their own Conſcience. For if the Command for Duties be ſtill the ſame, and thy Brother in want as before, and thou ſhalt not communicate in both as formerly, where is thy Love or Obedience? and how were they formerly ſincere? No, aſſuredly becauſe thy Fear of Puniſhment is vaniſhed, ſo alſo Love, and nothing more certain than that it was founded upon ſome baſe Foundation. And thus the falſe Heart makes many play the Hypocrite, perſuading that thoſe Hypocritical Sacrifices were acceptable to God, which were verily little better than Swine's Blood. And therefore here is great need of watching over the Buddings of the Heart, and if upon this account Zeal or Charity languiſh, it ought to be brought before the Judg, and its Hypocriſy manifeſted, and that (if poſſible) that may be renewed which was ready to die. And if this be not done by thy ſelf, be aſſured, that he that ſearcheth the Heart and Reins, rendring to every one according to the Fruits of their working, will do it, and appoint thy portion amongſt the Hypocrites.

But now the fourth and laſt Treachery of the Heart is, whilſt it is indeed zealous, and perhaps competently faithful in theſe Duties, and pretends that all its performances are as Droſs and Dung, and it an uprofitable Servant, and therefore hath no dependence in them, but ſimply on free Grace;

but nevertheleſs doth in its ſecret thoughts ſay, *Soul, take thy reſt, for thou haſt much Riches laid up for many Years.* And this is a ſore Evil and frequent, and thus Experience diſcovers it: If the Heart ſay to the Soul, Take thy reſt, there is aſſuredly ſome ſhreds of it; but if it ſay to another, who fears the Lord, and walks by the Rule whereunto it hath attained, *Get thee far from me, for I am more righteous than thou,* it hath taken a deep root: Or if it boaſt with the *Phariſee, I thank God, I am not as this Man, I faſt twice in the Week, I pay my Tithes,* I pray in Spirit, and read the Scriptures in Underſtanding; and this Man is carnal, he prays by a form of words, and reads and underſtands not; the Caſe is clear: For how canſt thou prefer thy Holineſs to another's, that believes in the ſame Chriſt, and owns him to be Righteouſneſs, except thou ſuppoſe thou haſt inhanced thy Merit by ſome falſe Vertue or Performance; for this is but the vain boaſting of the Heart puffed up with knowledg, not conſidering, that *not many Wiſe are called,* but that *God hath choſen the fooliſh and baſe things of this World to confound the Wiſe*; for it is not the Whole, but Sick that ſtand in need of the Phyſician of Souls. therefore ſeeing the humble and poor in Spirit are the fit Objects of Grace, and Chriſt hath promiſed them Bleſſedneſs, why ſhould not the Heart, taught to ſpeak the Truth, rather boaſt, that it is enrolled amongſt theſe? for I know that whatſoever it thinketh, yet it will openly profeſs that it muſt be ſaved by Grace; and how knoweſt thou, but he that is the Fool in thine eyes, hath more Humility, Meekneſs, yea, is greater in Grace than thou? and therefore thy Boaſt is not of Grace, but pretended Merit, and thy falſe Heart hath betrayed thee, and thou in danger of being a Caſt-away: for when thou ſhalt ſay, *Lord, have not I propheſied, and caſt out Devils in thy Name?* the Anſwer 'tis to be feared may be, *Verily I know it not.* For aſſure thy ſelf, this one Ejaculation from the humble contrite Fool, *Lord, be merciful to me a Sinner,* uttered in ſence of Sin, and Faith in Grace, ſhall make a ſtronger Battery on the Gates of Heaven, than a whole Quiver full of thy opinionated Abilities. And therefore in this Caſe we ought again to bring our Hearts before the Judg, and to know it is not enough before Men to cry out, Unclean, unprofitable, a Worm, a Wretch, with the loudeſt; but to teach our Hearts to ſpeak this great Truth in ſecret, between God and themſelves, their Conſciences bearing witneſs. And therefore let us beware leſt we be not like *Solomon*'s Buyer, crying in the Market-place, *It is naught, it is naught*; but being come home, boaſteth in ſecret of a rich Purchaſe: for this is but confeſſing Chriſt in outward ſhew, and our Hearts in the mean while far from him. Wherefore when we come from Duties, (and eſpecially when we hope we have performed beſt) we ought to call our Hearts under examination, and yet to ſuſpect they will diſſemble. Art thou a Speaker, and hopeſt that thou haſt taught or ſpoken well to the Hearts of thy Hearers, or prayed in Spirit? yet let not thy Heart puff thee up, but ſtop its Mouth by convincing it, that it was not thee that ſpake, but the Holy Spirit of Chriſt in thee, and that out of a heap of Stones, even of the Walls of that Auditory, God can raiſe up a better Son and Teacher than thou art. Art thou a Hearer, and haſt been attentive? was thy Heart warmed in Zeal and Love, ſo as it leaped for Joy at the words of the Salutation? Then let it not boaſt, but teach it to ſpeak this great Truth, That it was not in its Merit that thou thus heardeſt, or didſt underſtand, but Chriſt in thee, and that it was his Spirit that bare witneſs with thy Spirit that the Word is true, and that thou art a Son of Adoption; and in ſo doing thou ſhalt not unravel thy Joy, but make it great, ſure, and laſting: But on the contrary, if thou aſcribe to it, thy hopes are as the Graſs upon the Houſe-top, it ſhall dwindle and wither away, as it is writ, *Curſed is he that truſteth in Man, or maketh Fleſh his Arm, for out of his Heart ſhall the Lord depart.* And, *Bleſſed is he whoſe hope is the Lord, he ſhall be as a Tree planted by the Waters,* *neither*

neither ſhall ceaſe from yeelding Fruit. What ſhall we ſay to theſe things? ſhall we bolſter up our Hearts in proud and lying Hypocriſy? or rather ſuſpect them, and watch over them, as the moſt deceitful things in the World, and yet have in them the Iſſues of Life and Death, Weal and Wo; trying them by the Word, the Law, the Conſcience the Judg, and ſetting Experience upon them as a Spy, Informer, and Sollicitor, and at length teach them to ſpeak the Truth, namely, That they are vain and deceitful above meaſure, their Righteouſneſs Loſs, their Merits a Shadow, and that to God the Glory is due, and to them Confuſion of Face: And ſo to attain the third Qualification, which will entitle the Soul to a reſting place in the holy Mountain of God.

1. Verſ. 3. [*Not caſting Reproach upon his Reproacher*]. Now in the rendring of this (and next Clauſes alſo) I confeſs I have departed from the Footſteps of the Flock, for I think none do ſo read; the Engliſh, *He that backbiteth not* (the Vulgar, *deceiveth not*) *with his Tongue*, which ſeems not ſo agreeable to Goſpel-Language; becauſe to backbite openly is only by the Tongue, which tho reſtrained, yet then the Heart not taught to ſpeak the Truth may backbite more ſecretly and deſperately; and therefore I ſay, *Backbiteth not at all, no not his Backbiter.* The learned *Munſter* differs not much from us in effect, for he reads, *Tranſgreſſeth not with his Tongue*, which comprehends all Backbiting,and Reproach by it. And indeed not to offend with the Tongue, is a great and eſſential part in true Piety. Hence it is ſaid of *Job*, that he offended not with his Tongue, tho provoked thereto by his reproaching Friends. And hence, ſuppoſing the Hebrew will bear it as well as the other, I read, [*Not reproaching his Reproacher,*] being well aſſured it is in fuller harmony with the Goſpel-Precepts, and a ſurer Step towards the holy Hill of *Jehovah*; for, ſaith our Lord, *Love your Enemies, bleſs them that curſe you, do good to them that hate you, pray for them that deſpitefully uſe and perſecute you.* And in this ſence I take our

Prophet.

Prophet. I grant indeed, not to backbite a Neighbour, is a good profitable Precept, becauſe the natural Man is prone to abuſe Friendſhip, but yet is it no more than Morality writ in the hearts of all People and Nations by Nature: And indeed, as uſually read here, [*Backbite not with thy Tongue*,] the Precept is dreſſed in the ſlendereſt attire Divinity can well ſhape for it; for without all Controverſy, 'tis but a ſlender Morality not to reproach a Neighbour or Friend, who hath not reproached us, but may have done us good; for even half-debauched Nature would nauſeate ſuch an Action; and they not ſo doing, may yet fall ſhort of the holy Hill. But not to reproach a Reproacher, to render Good for Evil, is Saint-like, nay Chriſt-like, and may, as far as any Grace, lay claim to the Promiſe. And if it be ſaid, It was of old, *Love your Friends, and hate your Enemies*, and *David* ſpake ac-according to the then Inſtitution; yet I ſay, admit it were a Command, yet doth it not affirm, that not to backbite at adventure was more than a Moral Vertue; but indeed I ſuppoſe, [*Hate your Enemies*] was not by a Command but Permiſſion, as Bigamy was, becauſe of the hardneſs of hearts: for aſſuredly it was not our Prophet's practice, for he hated only the Enemies of God, and not his own, upon his own account; for he ſpared *Saul*'s Life twice, and rendred him Good for Evil; and in the caſe of *Shimei*, the Son of *Gera*, he ſaid, *Let him curſe*. So *Solomon*, *Doth thine Enemy hunger? give him Bread; doth he thirſt? give him Drink*. And therefore in this ſence I proceed to the Text.

2. Now hitherto the Precepts of our Prophet do chiefly belong to the firſt great Commandment, in ſuch Matters as lie between God and our Conſciences; but now he comes to ſuch as refer to the ſecond, between Man and Man, and yet ſtill is this a Link of the ſame Chain: For until the Heart be taught to ſpeak the Truth, it is impoſſible to keep the Heart from lying and reproaching, becauſe, *Out of the abundance of the Heart the Tongue ſpeaketh*: And again, *With the Heart Man*

believes unto Righteouſneſs, and with the Mouth Confeſſion is made to Salvation. So as the Tongue is but the Miniſter of the Heart, bringing to light ſuch Knowledges, Experiences, and Notions as the Heart hath conceived; and therefore before the Heart be right ſet, the Tongue cannot; but that done, 'tis eaſier to be ordered; yet doth not that fully accompliſh this, becauſe the Tongue is ſo forward and nimble an Inſtrument, as it often runs before the Heart hath had time to deliberate and decree, and therefore not ſeldom raſhly proclaims what the Heart intended not, but moved by ſome ſmall diſpleaſure, vents its own frothy reproaches, to the after-diſlike, grief, and ſhame of the Heart. The Apoſtle *James* moſt fully ſets it forth, *Chap.*3.*Verſ.*5,6,7,8,9. *A little Member boaſting great things; behold, how great a matter a little Fire kindles! And the Tongue is a Fire, a World of Iniquity, it defileth the whole Body, and ſetteth on fire the Courſe of Nature, and is ſet on fire by Hell, untameable, unruly, full of deadly Poiſon. Therewith bleſs we God, even the Father; and curſe we Men, made after his ſimilitude: Out of the ſame Mouth proceed Bleſſing and Curſing.* Again, we find, *Rom.*1. 28, 29. the Fruits of an evil Tongue enrolled among thoſe Evils God gives up the reprobate Soul unto: *God gave them up to a reprobate Mind, filled with all Unrighteouſneſs, —— Debate, Deceit, Whiſperers, Backbiters, Haters of God, proud, Boaſters,* &c. And again, its Fruits are found among the ſeven Evils which are hateful to God, *Prov.* 6. 16. *A lying Tongue, a falſe Witneſs, and he that ſoweth diſcord amongſt Friends.* And beſides theſe, 'tis like a continual dropping of leſſer Evils; for how many prophane Oaths, licentious Ballads, and vain idle Words doth it produce? for all which an Account muſt be given before the Judg, who will render to every one according to his Works.

3. But again, as the debauched Tongue is a ſore Evil; ſo under regulation of the Heart taught to ſpeak the Truth, it becomes an eminent good, for with it we bleſs God, and confeſs unto Salvation. Again, *Solomon*; *The Tongue of the*

Righteous is choice Silver; the Tongue of the Wiſe, Health; and the Lip (now Tongue and Lip are as it were the ſame thing) *of Truth ſhall be eſtabliſhed for ever.* Again, *A wholeſom* (or rather *healing*) *Tongue, is a Tree of Life.* Death and Life are in the hand of the Tongue; that is, in the Heart are the Iſſues of Life and Death radically, and in the Tongue conſequently, as it brings forth the Treaſures of it to light. Whence it is manifeſt, that after a Profeſſor of Chriſt hath perſuaded his Heart to ſpeak the ſincere Truth, 'tis the next incumbent Duty to ſubdue this wild Inſtrument to the rule of the Heart; which being effected, the Dictate of that Heart publiſhed by this Tongue, ſhall be as Apples of Gold in Pictures of Silver.

4. Now theſe things propoſed, we ſhall proceed to the more expreſs Intent of the Prophet, which tho it ſeem in words to be confined to a narrow Compaſs, yet it is really very comprehenſive; for, *Reproach not thy Reproacher*, is *à fortiore*, reproach no Man, not a Stranger, who hath done thee neither good or evil, much more not a Neighbour, a Friend, a good Man, or one that hath ſought thy good; and moſt of all, beware thou reproach not God,or his Chriſt, altho perhaps he hath ſeen fit to bring thee under Reproaches.

And now we ſhall enquire, how the Man profeſſing to be one of Chriſt's School, ought to uſe his Tongue, as well in giving it liberty, as in bridling it.

I ſay, Firſt; I fear we may often reproach even God, and not perceive it. For to aſcribe to any Power on Earth, or in Heaven, what belongs to him, is to reproach him: Or, if having a Gift natural or ſpiritual, (Riches, Honour, Wiſdom, Underſtanding, Tongues, Prayer, expounding the Word, or the like,) and aſcribe them to our own Induſtry, and not to the free Gift of Grace, we are Reproachers. And to uſe our Tongues aright, is to acknowledg God the Giver of every good and heavenly Gift, and ſo to bear the Memorial of his Bounty, as to have praiſe and thanks in our Lips daily, knowing and confeſſing, that if he had ſo ſeen fit, he could have made the greateſt amongſt us leſs than the meaneſt of the Sons of Men, yea, a Slave, or Worm, and no Man; and are ſtill in his hand as a Veſſel for Honour or Diſhonour. Or on the contrary, Art thou poor, ſimple, and loaden with Afflictions, and yet feareſt God, and ſeeſt another, that wallowing in Sin, abounds in Eaſe, Riches, and worldly Contents, and yet thinks not of God once in a year? if thou therefore ſhalt murmur, or ſhalt in a repining Diſtemper of Mind ſay, Why, Lord, is it thus? thou reproacheſt him as unjuſt or inbenignant. But to uſe the Tongue in this point aright, is to confeſs, that tho his hand be heavy, it is much leſs than thy Sins have deſerved. Let God be true, and every Man a Liar, that he may be juſtified in all thy ſayings, and overcome when he judgeth. Again, ſaith *Solomon*, Prov. 14. 31. *He that oppreſſeth the Poor*, (or *Prov.* 17. 4. *He that mocketh at the Poor,*) *reproacheth his Maker:* Juſt as the Phariſee, *Lord, I thank thee, I am not as this poor Wretch*, &c. So that there are many ways of reproaching God. And to comprize all in a word, every one who doth not aſcribe the Life, Power, and Way, both to will and do, to him, reproacheth his great and glorious Name. And not leſs frequent are our Reproaches againſt the Son, as it is written, *If we ſay we have not ſinned, we make him a Liar.* But to be brief in this alſo, I ſay, Whoſoever hath the leaſt grain of confidence in the Arm of Fleſh, or any heavenly Principality or Power, which is on this ſide the Sun of our Righteouſneſs, or yet doth not account all his Privileges, Merits, Performances, as Loſs and Dung, he hath a lying Tongue, and reproacheth his Redeemer. And to employ the Tongue in this caſe as we ought, is to confeſs our ſelves Worms, and no Men, not able to make one Hair white or black, nor to give eaſe to an aking Tooth, and much leſs to reach out a Remedy to a ſick and ſinful Soul: And ſecondly, to confeſs Chriſt hath both Bounty and Power to ſave to the uttermoſt. And indeed throughout the whole ſtream of Scripture, you will find the evil, proud, ſlanderous, and reproachful Tongue, is that which is the Belman of a Superſtitious Heart, proclaiming Peace to himſelf in his own falſe and and adulterous Refuges, where no Peace is.

5. The next degree of Reproach is of a Brother, or Friend, or Neighbour, which is like unto the former, becauſe Chriſt owns it as done to himſelf, *Foraſmuch as ye did it unto one of theſe, ye have done it unto me.* So as Chriſt may alſo be reproached in his Church. And this is a ſore Evil, I fear, frequent in our Land; for ſaith our Lord, *Whoſoever ſhall ſay to his Brother, Thou Fool, is in danger of Hell-Fire.* I perceive not fully what is meant by *Thou Fool*, for I do not confine it wholly to the literal ſence; but however it leaves it without controverſy, that to reproach a Brother is a great Offence. Which Evil began, even yet before the Apoſtles had finiſhed their courſe; and in this Age hath taken ſo deep root, as if that day were come, in which the Love of many ſhall wax cold. For if any differ from that Form which is conſtituted to the Generality of a Nation, and is practically uſed by all, as well he that ſweareth, and he that feareth an Oath, or profeſſeth not Godlineſs, as he that doth, he is ſtraitway reproached with Names of Contempt; and but to name a Worſhip more in Spirit and Truth than this is, is a matter to be brought before the Judg: And which yet is more to be lamented, even thoſe that deſire to ſacrifice in Spirit, deride and bite one another in ſuch matters as are but form; ſo as Pulpits, and Books (writ in Vinegar) take this way of reproaching. To whom I ſay nothing, ſave in the words of the Apoſtle, *The Tongue is an unruly Evil, full of deadly Poiſon; with the ſame Mouth* (yea, and Breath) *bleſs we God, even the Father, and curſe Men which bear his ſimilitude*, yea, even ſuch as earneſtly ſeek to be more and more conformed to Chriſt. *My Brethren, theſe things ought not to be ſo.* Was ever the Church of Chriſt in all things of one

perſuaſion? No, not in the Apoſtles days. But did *Paul* ever reproach them of the Conciſion who believed in Chriſt, and yet were zealous for the Law? *Acts* 21.20. Was not the great Decree of the firſt General Council held by the Diſciples at *Jeruſalem*, (*Acts* 15.) in order to the binding up of all in the Bands of Unity? And when the Church multiplied, did not differences in Judgment increaſe? And when it was moſt free from difference, was it not moſt ſhadowed under Superſtition and ignorant Zeal, as is moſt manifeſt, if we look but two Centuries back? Why therefore ſhould we reproach one another, as long as we all agree in that great Fundamental, That Jeſus is come in the Fleſh, and that he is the Chriſt of God, and the Lamb that takes away the Sins of the World? How therefore, ſeeing by this Confeſſion, *John* 1.42. we know the Spirit of God is there, how ſhall we eſcape, if we ſay to ſuch a Believer and Confeſſor, *Thou Fool?* Thou poor deluded Soul, was not this the Meſſage from the beginning, 2 *John* 3.11. *Love one another, not as* Cain *the wicked one, who ſlew his Brother, becauſe his Works were more righteous than his?* But above all things beware, that thou perſecute not thy Brother for filthy Lucre's ſake, or becauſe he ſtands as an Umbrage to thine outward Intereſt, Riches, or Glory: for as Godlineſs is great Gain; ſo to convert Godlineſs into Gain, is utter Shipwrack. *For a Biſhop ought to be blameleſs, not given to Wine, no Striker, not given to filthy Lucre, but patient; not a Brawler, not covetous, not high-minded, not reviling his Reviler, but ſeeking the Peace and Good of the Church.* Are there not ſome that have the form of Godlineſs without the power? Are there not others, that whilſt they boaſt of the Power, deſpiſe the Form to their own Loſs? And hath not God a choice People, who taking the ſafe and middle Path, join both in good weight and meaſure? And doth it not behove, that the Strong bear with the Weak, and conſequently, becauſe no Profeſſor but in his own Perſuaſion thinks he is joined to the Strongeſt?

Therefore ought every one to bear with every one; as it is written, *Let us therefore as many as are perfect, be thus minded; and if in any thing ye be otherwiſe minded, God ſhall reveal even this unto you. Nevertheleſs, whereto we have already attained, let us walk in the ſame Rule, let us mind the ſame things.* Laſtly, I ſay, Whoſoever ſo confines Chriſt to any one Form of Worſhip, as to perſuade himſelf, none, ſave they walking in that way, can be ſaved, is a Reproacher of the whole Church of God not walking in that Form. Or whoſoever excludes any one Form ſo far, as to pronounce, no Obſerver thereof can find Grace, he is a Reproacher of all under that Form, tho they believe that Chriſt is come in the Fleſh, is the Son of God, and able to ſave Sinners, of whom he is one amongſt the chief. And ſurely if Chriſt was ſo ſevere as this Man, O Lord, who might abide it? Be not high-minded, but fear. Bleſſed are the meek, humble, poor in Spirit; bleſſed are the Merciful, and Peace-makers, for they ſhall be called the Children of God. Go and learn what this meaneth, *I will have Mercy, and not Sacrifice*; and then you will not condemn the Guiltleſs. Love covers a multitude of Sin, Love is the fulfilling of the Law: And if Chriſt hath magnified his Love, in giving his Life for us whilſt Enemies; will he not much more magnify it for that loving Servant, who is ready to loſe Life, Houſe, and Goods, in the confeſſion of him? Fear not therefore, thou Worm who loveſt ſo, but perſevering in Love, walk humbly, reproach not, be faithful to the end, and ſo receive thy Crown.

But now the far end of the Precept is, *Reproach not thy Reproacher*. If a wicked or prophane Perſon, or a Drunkard, not having God in all his thoughts; or one making a Gain of Godlineſs, ſhall make thee their Song and Scorn: yet do not thou, if thou wilt not offend with thy Tongue, retort upon them; for as *Solomon* ſaith, *There is a Fool not to be anſwered in his Folly, leſt thou be like unto him:* But whoſo reproacheth a Reproacher, becomes a Reproacher, and conſequently this Fool. But this is almoſt as difficult as to go and ſell all that we have, and give it to the Poor. But however, if we cannot ſo bridle our Tongues wholly, let us ſtrive to do as much as we can; and when Paſſion hath tranſported us, let us at leaſt confeſs the evil of our Hearts, and mourn under it. For that this is the Rule we ſhould walk up unto, is manifeſt from our Lord's walking, whom we ought in all things to make our Example; as it is written, *For this is thank-worthy, if a Man for Conſcience towards God, endure Grief, ſuffering wrongfully.— For even hereunto were we called, becauſe Chriſt alſo ſuffered for us, leaving us an Example, that we ſhould follow his Steps, who did no Sin, neither was Guile found in his Mouth: Who when he was reviled, reviled not again; when he ſuffered, he threatned not; but committed himſelf to him that judgeth righteouſly.* And again, 1 *Pet.* 3. 8. *Finally, my Brethren, be all of one mind, have compaſſion one to another, love as Brethren, be pitiful, be courteous, not rendring Evil for Evil, or Railing for Railing, but contrariwiſe Bleſſing, knowing that ye are thereunto called, that ye might inherit a Bleſſing.* Again, *Being reviled, we bleſs; being perſecuted, we ſuffer; being defamed, we entreat. For he that will love this Life, and ſee good Days, let him refrain his Tongue from Evil, and his Lips that they ſpeak no Guile.* And laſtly, *For in many things we all offend. If any Man offend not in word, the ſame is a perfect Man, able to bridle the whole Body.* Whence it is plain, that bridling the Tongue is a Duty to which every Servant of God is called, and one of the laſt Conqueſts, becauſe with it the Luſts of the Fleſh are ſubdued; and laſtly, that until this be attained, none can be in Scripture-ſence a perfect Man. And therefore it behoveth all, that will be faithful Souldiers in this Spiritual War, not to revile his Reviler.

6. [*Not doing Evil to his Evil-doer.*] This is uſually read, *Not doing evil to his Friend or Neighbour*, which I think falls ſhort of the Prophet's Mind, now ſpeaking of thoſe Funda-

mentals, upon which Eternal Happineſs ſtands; for even debauched Nature diſclaims that Man, that will reward a well-deſerving Friend with Loſs and Evil. Neither is it enough in Goſpel-Holineſs, to render Good for Good; as it is written, *Love your Enemies*, &c. *God maketh his Sun to ſhine on the Evil, and on the Good. For if you love them that love you, what reward or thank have you? Do not the Publicans ſo? Be therefore perfect, as your Father which is in Heaven is perfect.* And indeed the whole Stream of Goſpel-Precepts run in this Channel. *Pſal.* 24. hath nothing which ſeems to refer to this, or the former [*that reproacheth not*]; but I ſay, Tho in the ſame Order it implies the ſame as we read, and more alſo, [*Who ſtoppeth his Ears from hearing of Blood, and ſtrongly ſhutteth his Eyes from ſeeing of Evil,*] for it teacheth that it is not enough not to reproach, but not willingly to hear any reproached; nor not only not to do evil, but not with pleaſure to ſee it done: For there are ſome, tho they can bridle their own Tongues, and reſtrain their hands from revenge for wrong, yet are well enough content to hear and ſee others do it; and when Evil befalls them, can with ſatiſfaction ſay, God hath avenged my Wrongs. And tho perhaps God in Juſtice hath requited them according to their Works, yet neither ought we to hear or ſee it with content. But of this *not doing evil* I need not to enlarge, becauſe 'tis in ſo near affinity with the foregoing Precept: for as that refers to Words, ſo this to Deeds; not two diſtinct Links, but two in one: only this is ſomewhat more in weight, as it refers to practical Vertue and Charity; for tho with the Tongue we may do much evil to others, (and moſt eſpecially to our ſelves) yet it is not ſo powerful in bringing upon others ſo great Evils, as the Heart and Hand, that comply together in the black and dark Plots of Malice and Revenge. Now alſo this, as it requires that we do no Evil to him that hath done Evil to us, it *à fortiore* includes, that we ought not to do it to any, and implies much more, namely, That we endeavour to do good unto all, as it is written, *And let us not be weary of well-doing; for if we faint not, in due ſeaſon we ſhall reap. As we have therefore opportunity, let us do good unto all Men, beginning with the Houſhold of Faith.*

And therefore having already in the former Diſcourſe ſpoken of that part which reſtrains from doing evil to others, we ſhall now confine to that which requires we ſhould do good. Which Duty in reſpect of Perſons is twofold, to all Men in general, to ſome more eſpecially: that is, to all, as all are the Creatures of God; to ſome, as his new Creatures. Now touching the firſt, Art thou a Ruler, or Man in Authority, extend good to all, Strangers and Home-bred, but more eſpecially to them over whom God hath given thee an expreſs Charge. Mark not out an Enemy, or any that hath done thee Evil, further than Duty to the Laws requires; but rather by doing him good, make him a Friend. Art thou a Magiſtrate, in diſtributing Juſtice? neither then mark an Enemy, nor know the face of Friends. Art thou none of theſe? yet be juſt to all, and beſtead every one wherein he is lacking, and thou haſt to ſpare. Let not thy Stores ruſt and periſh for want of uſing; thou canſt not ſerve God and Mammon; not feaſting the full, or giving to the rich, but to the poor and hungry; yet ſo as thou mayeſt not be a favourer of any Man's Luſts or evil Courſes; if the Drunkard hath made himſelf poor, and is thirſty, give him drink, but not ſo liberally as may bring him back to his Vomit. Again, If an Enemy thirſt, give him drink; if he be hungry, give him Bread; if naked, cloath him; if ſick, viſit him; if afflicted, comfort him: ſo thou mayeſt heap Coals of Fire upon his Head, and make him aſhamed of his ways. And unto whomſoever thou giveſt, or doſt good, let it be without hopes of Reward, or upbraiding. Yet do not ſo give to Enemies, as they thereby may be enabled to execute their Malice againſt thee: He that hath betrayed thee once, give him not an opportunity to do ſo twice; if he hath deceived thee twice, do not truſt him the third time: but if, without harm to thy ſelf, thou canſt do him good, let not former Injuries ſtop thy way to thine own Perfection. As Chriſt ſaith, *Be wary as Serpents, harmleſs as Doves:* And again, *Give not that which is holy to Dogs, nor caſt your Pearls before Swine; leſt they trample them under their Feet, and turn again and rent you:* that is, Before a licentious Man do not lay open the largeneſs of Mercies, and abundant Riches of Grace, nor the hidden Myſteries of Wiſdom, leſt thou encourage the Dog in his Vomit, and the Sow in her wallowing in the Puddle; and they thereby be made more able to prophane and ſpeak evil of the Name of God, to reproach Piety, and do Profeſſors harm: But rather, if opportunity offer, ſhew theſe Men how terrible the Sin-revenging God is, and how long Eternity laſteth. And laſtly, beware that thou humor no Man in his wicked ways, but from ſuch withdraw; for evil Communication corrupts good Manners: yet not altogether from them that are without, but if a Profeſſor be ſuch, to eat with him refuſe. But indeed whereas the Apoſtle ſaith, *Not altogether from them without*, and gives his reaſon, [*For then muſt ye go out of the World,*] I ſuppoſe the Reſtraint in our day ought to be ſtricter, becauſe then not one of ten thouſand profeſſed Chriſt, and therefore the Apoſtle's reaſon was ſtrong; but ſeeing now the Knowledg of Chriſt is enlarged into many Thouſands, and much Society may be found of ſuch as reverentially fear the Lord, therefore thou mayeſt avoid the Company of the Prophane, and yet ſhalt not need go out of the World: And therefore I judg it to be much the better choice, except it be when opportunity of doing them good offers it ſelf. And laſtly, at no time to judg or revile them; for what have we to do with them that are without?

The ſecond Branch of this Duty is leſs than the former, as it refers to a few, but greater, as it is of ſpiritual concernment; and ſo eſſentially, as 'tis juſtly eſteemed amongſt Fundamentals. Saith Peter to our Lord, *How oft ſhall my Brother ſin againſt*

againſt me, and I forgive him? Till ſeven times? And ſurely the good Man thought he ſaid well, and gone far: But ſaith our Lord, *I ſay not ſeven, but ſeventy ſeven times.* And after by a Parable, *Mat.* 28. 23. ſetting forth this great Duty of forgiving and loving one another, and Penalties of them that do not, concludes thus, *So likewiſe ſhall my heavenly Father do alſo unto you, if ye from your Hearts forgive not every one his Brother their Treſpaſſes.* And again, it is not enough to forgive when our weak Brother offends, but to beware leſt he be offended by us in things ſimply in themſelves lawful and indifferent. The whole Rule is fully ſet down by the Apoſtle, *Rom.* 14. 1 *Cor.* 8. The ſum of which is, If a Brother be ſo infirm, as to become enſnared with thoſe beggarly Elements, of eating, or not eating, obſerving Days, *Touch not, taſte not, handle not*; yet muſt he not be deſpiſed or offended: Why doſt thou judg thy Brother? why doſt thou ſet at nought thy Brother? we ſhall all ſtand before the Judgment-Seat of Chriſt. But ſurely I fear we live in this Day one ſo with another, as if this Goſpel-Precept were aboliſhed; for to ſuch we are ready to ſay, *Thou Fool*, to look upon him as a Man loſt in blind Ignorance and Superſtition, and ſhut out of the Sheepfold: Whereas the Apoſtle ſaith, *Deſtroy not him, for whom Chriſt died, with thy Meat.* And again, *Through thy Knowledg ſhall the weak Brother periſh, for whom Chriſt died?* But when ye ſin ſo againſt the Brethren, and wound their weak Conſciences, ye ſin againſt Chriſt. Now this Scripture is full plain, one may run and read, namely, That a Soul for which Chriſt died, may be wounded and deſtroyed by the Knowledg, and want of Charity of another; and in the mean time the Man cauſing the Offence, is found ſinning againſt Chriſt, and two Souls deſtroy each the other. But again, the Scripture ſaith, *Let every Man be fully perſuaded in his own Mind; to his own Maſter he ſtandeth or falleth; yea, it ſhall be revealed to him, and he ſhall be holpen, for God is able to make him ſtand.* Haſt thou Faith? have it to thy ſelf: Art thou wiſe? be wiſe to thy ſelf, *Prov.*9.12. Happy is the Man that condemneth not himſelf in what he alloweth; *But he that doubteth, is damned if he eat, becauſe not of Faith; for whatſoever is not of Faith, is Sin.* What therefore ſhall we ſay to theſe things? If a Man by his Knowledg, Power, or Authority, draw another into Condemnation, will he anſwer for him? Or if he will not, will he ſtill cauſe him to ſin, and himſelf hope to eſcape Condemnation? God will not be mocked. He that ſaves a Soul, covers a Multitude of Sins; he that turns many to Righteouſneſs, ſhall ſhine as the Stars, Age and Age: and he that offends one of theſe little Ones that believe in Chriſt, it were better for him a Milſtone, *&c.*

7. Now I ſay, tho Offences touching Eating or Days, are not ſo eager in our time as then, yet there are many Offences of the ſame height and depth, and the Rule is ſtill the ſame; for whatever is not of Faith is of Sin. And yet thoſe Brethren, which have been Fellow-ſufferers together, and are Profeſſors of one Lord and Maſter, envy, ſtrive, divide, touching ſuch Matters as are but of the like nature, or at the moſt, no ways fundamental; and hereby in this matter we are carnal, 1 *Cor.* 3. 3. Is Chriſt indeed confined to thy only way? Doth the Ordinance ſanctify him, or he the Ordinance? Is it the Way, the Truth, and the Life, or He? Doth Baptiſm in this or that way give the Anſwer of a good Conſcience, or Chriſt alone by his Death and Reſurrection? Wherefore, I ſay, my Brethren, theſe things ought not to be thus. What numbers have we of plain Scriptures, inciting and admoniſhing us to love one another, and denouncing heavy Penalties upon them that do not ſo? And on the contrary, how ſcanty are the Pretences for our Diviſions? and how obſcure to our purpoſe, are the Texts from which we derive them? For Love is again and again fixed upon all, as a Fundamental, (as plain as words can expreſs things) as the Beauty and Top-ſtone of the Temple made without

hands. And on the contrary, the Texts we make the grounds of our Diviſions, are too infirm to that purpoſe, until by Wit and Argument we have given them force; for becauſe the Precept is through our Infirmity weak and uncertain to us, therefore we go to Diſputes, and from Diſputes to Wrath, (upon which if the Sun ſhould not ſet, it were pardonable) and from Wrath to Diviſions and Separations of Perſons, Affections, yea, even and Prayers too. For we may not account that a fundamental Precept, which is not clearly, fully, and poſitively commanded; for ſurely 'tis the clearneſs and fulneſs of the Command that makes it fundamental; as where our Lord ſaith poſitively, *Go, and teach all things I have commanded you: Lo, I am with you to the end of the Age.* And therefore ſeeing the Command [*Love one another*] is impoſed above any other, upon Bleſſings and Curſes, Rewards and Penalties, how ſhall it ſuffice, to ſay the Breach of our Love was touching the manner of celebrating an outward Sign, not plain from the Command? If thou ſhalt not be forgiven, if thou forgive not a Brother, *Mat.* 28. 35. if not to love a Brother, is to abide in Death, and be a Murderer, 1 *John* 3. if Love be the ſure Character of a Diſciple, *John* 13. 14. if it be the Meſſage from the beginning; if to love is to be be born of God, and laſtly, the fulfilling of the Commandment; why ſhould we crumble away our fair hope of Treaſure in theſe Promiſes, by Diſcord with Brethren, upon circumſtances, or forms of Adminiſtration, or things of decency, where the Rule is not plain on either part, but one after ſerious Meditation and Prayer thinketh thus, and another ſo? For aſſuredly it were more eligible to deſiſt from the uſe of ſuch Duties, than to uſe them in the Leaven of Malice; yea, tho it ſhould be celebrated in the purity of the Form, yet ſhall it, if done in Malice, turn to Loſs; for in truth they ceaſe from being Duties, if not performed in Love. For ſaith our Lord, *If having brought thy Gift to the Altar, thou remembreſt thy Brother hath ought againſt thee, leave* *thy Gift there, go thy way, and be firſt reconciled to thy Brother, and then offer thy Gift*, Mat.5.23. But on the contrary, if in the Fear of God, Love of Chriſt, and Charity with all Men, thou ſacrifice, who will lay any thing to thy charge? Is it not God that juſtifies? Is not Chriſt at his right-hand? And if he died for thee yet an Enemy, will he now refuſe thee, bringing a Gift in the hand of Love, his moſt beloved Grace, that Grace which covers a Multitude of Offences, fulfills all Precepts, and without which no Gift can be acceptable?

And now to ſpeak what hath been upon my Heart, I fear the neglect of this Duty, [*not returning Evil for Evil*] hath provoked God more againſt his praying People, than any other Sin they through common Infirmity are ſubject unto; and the more, becauſe it hath rather been indulged as a Vertue, than contended againſt as an Evil, as judging a ſmall, yea, and uncertain Error, worſe than a manifeſt Breach of a Command ten times repeated, deceiving themſelves with that common ſaying, (which oft comes from a falſe Heart) I love his Perſon, but hate his Error. Whatever therefore thou offereſt, do it in Love. O how diſpleaſing and broken muſt thoſe Prayers be, where all ſhould be of one mind, but indeed one asks one thing, and another the contrary; where one bleſſeth, another curſeth. *Ask* (ſaith our Lord) *in my Name, and have*; but we ask, and have not: And what can be the cauſe, ſave what the Apoſtle objects, *Jam.* 4. 3. *We ask amiſs, to beſtow it upon our Luſts*, [Malice, Pride, Wrath,] for the Promiſe of Chriſt cannot fail; but to him Glory, to us Confuſion of Faces belongs. But O how powerful would Prayers be, proceeding from a beloved and choſen People, and centering in perfect Love towards God and Man, when they meet together at the Throne of Grace, not ſeeking their own, but the Honour of God, Good of the Church, and mutual Edification one of another! for hereby the return would be, Ask of me things to come, touching my Sons, and concerning the Work of my hands, command ye me. Whence we ſee how great a thing, and acceptable to God, Love is, perfectly fulfilling the Law, and all the Prophets require in order to the eſtabliſhing of our Peace; for he that loves all Men cannot reproach his Reproacher, nor wilfully do evil unto him, that doth evil unto him.

8. [*Not bringing Reproach upon his Inwards, or Warfare*] that is, upon his Mind or Conſcience, in the Conflict between the Law of his Mind, and the Law of his Members; which is, whilſt we are fighting the good Fight, to aſcribe any part thereof to the Merit of our own Sword or Bow, as the falſe Heart is apt to do. And that which ſeems parallel to this in *Pſal.* 24. is, *Not lifting up his Soul to Vanity, or a Lie:* For there is no Lie or Vanity like that which would aſcribe the beating down of Satan, our Enemy, to its own Arm; no greater Reproach to the Judg, the Conſcience, which hath ſo often diſcovered and condemned the Infirmities and Vanities thereof. This indeed is read otherwiſe by Interpreters, namely, [*reproach upon his Neighbour*]. And tho the Siſter-Text doth favour our reading, yet leſt I might ſeem to have tranſgreſſed in departing from the old footſteps, I ſhall give ſome further Reaſons, and ſubmit all to the correction of the Pious and Learned.

Firſt, It is manifeſt from all the Queſtions, [*Who ſhall dwell?*] and Applications in all the three Siſter-Texts, that the Duties required in the Anſwers are thoſe eſſential Vertues, which are the price of the immoveable and immortal Crown, which indeed are ſuch things, as Eye hath not ſeen, Ear hath not heard, nor hath entred into the Underſtanding of Man. And therefore not reproaching a Neighbour, being but a Moral Vertue, known to all Men by the Light of Nature ſo expreſly, as debauched Man (tho he do not practiſe it) cannot blot it out, I do not think it was the Prophet's moſt legitimate intention. And furthermore, becauſe this whole Verſe may be practiſed from a Natural Moral Principle by Men, who yet may miſs of immoveable Reward promiſed in the Cloſe; not that I deny, that as Moral they are pleaſing to God.

Secondly; If we compare the firſt Clauſe of the Verſe with this, they differ little in words, but in effect are the ſame: For [*Thou ſhalt not backbite with thy Tongue,*] and [*Thou ſhalt not reproach thy Neighbour*] are the ſame; for tho [*thy Tongue*] is not expreſſed in the latter, nor [*Neighbour*] in the former, yet that both are neceſſarily underſtood, is manifeſt; becauſe one is the Inſtrument of Backbiting, the other the Object thereof, without both of which it could not exiſt. Reproach cannot be, ſave by the Tongue; nor can it be ſaid we backbite any thing, but a Man or a Neighbour: for in Scripture-Language, moſt uſually, by thy Neighbour every or any Man is meant. So as ſo reading, it is but a reduplication of the ſame, which in Scripture (which avoids Tautologies, unneceſſary Words, or gingling Phraſes,) is very rare, and indeed I think never ſave for emphaſy ſake. And therefore Goſpel-Precepts (which doubtleſs are the beſt and ſafeſt Interpreters of the Law & Prophets) avouching that the Graces, accordingly as we expreſs them, are the price of immortal Life; and the Hebrew it ſelf, according to the true legitimate root, favours our reading as fully as the other, (and as I think more alſo) I have adventured (tho ſtill confeſſing my ſelf unskilful in the Sacred Tongue) to depart from the trodden Path, having this for my ſatisfaction, that tho I may fall ſhort of the pure Hebraiſm, yet as long as I make it agree with a Goſpel-Interpretation, I cannot ſow any dangerous or unwholeſom Error; but if any contend, I ſhall ſubmit.

9. Of the word קרב we have already ſaid ſomething, namely, that it is that intimate part in Man, where God writes his Law, and in which the Spirit of Man reſideth, which I take to be the Mind or Conſcience, where indeed the Law of God is writ, and God vouchſafeth to converſe with Man. Again, it ſignifies the middle of a thing, or

within, becauſe the Mind is the very middle, Center, or Life of the Soul, ſitting there as God's Vicegerent, exhorting, reproving, accuſing, condemning, or excuſing, in great Majeſty and Authority: for where the Anſwer of a good Conſcience is, who can condemn? When it is wounded, who can bear it? As the Apoſtle ſaith, *Which ſhews the Work of the Law is written in their Hearts, their Conſciences witneſſing with them, and their Thoughts between (or within) themſelves, accuſing, or excuſing one another.* Thirdly, 'Tis a Battel or Warfare, ſhewing that the Mind or Conſcience is the middle part or Liſts, wherein the Spiritual Warfare is fought, which is very often taken notice of by the holy Writers; as *Paul* ſaith, *I ſee another Law in my Members, warring againſt the Law of my Mind.* Which Law I take to be the Law of God writ in my Conſcience. And again, I take the Word in the Heart and Mouth to differ very little from the Law in the Mind, namely, that God ſpeaks immediatly in the Mind, the ſound thereof goeth forth into the Heart, writing the ſame Law there, and the Tongue ſpeaking according to the abundance of the Heart, declareth the Law to the whole Man, as conceived by the Heart. So as the Line goeth forth through the whole Earth of the little World; and where the Heart is faithful, God dictates from the Mind, it believeth unto Righteouſneſs, and the Mouth doth confeſs unto Salvation; but where the Heart takes part with the ſenſual Part, Satan prevails in that Warfare, and the Voice of God from the Conſcience becomes a ſevere Judg and Executioner. Whence I underſtand this thus, He that bringeth no Reproach upon his Mind, nor whom his Conſcience reproacheth not, who brings no ſcandal upon his Warfare, nor Captain-General, our Lord, but like a faithful ſtout Souldier, followeth him whereſoever he goeth.

10. Now this is the ſixth Link of the ſame Chain; for until we have learned to walk in Love, not to reproach or do evil to them that revile us, we cannot keep our Conſciences

free from Spots, nor follow our Captain's ſteps, who *when he was reviled, reviled not again.* But for thoſe ſo learned, we are in a capacity of being enrolled in his Hoſt; by which we as yet may not conclude, that all Tears are already wiped from our eyes, but to hope, that by our Faithfulneſs we are in a ſure way of obtaining it, but not without Bickerings, and many Blows, Thorns in the Fleſh, and Buffetings from our irreconcileable Enemy, Satan, whom yet at length God ſhall tread under our feet.

Now this Spiritual Warfare is the keeping a good Conſcience; and the preſerving of it unſpotted, is the fighting this good Fight: As *Paul* to *Timothy*, 1 Tim. 16. *This Charge I commit unto thee, —— That thou by them mighteſt war a good Warfare, holding Faith, and a good Conſcience.* And the Weapons thereof, as he next ſheweth, *Chap.* 6. 11. are Righteouſneſs and Godlineſs by conſumption; Faith, which is the Shield; Love, Patience, and Meekneſs; with which, ſaith he, *Fight the good Fight of Faith, lay hold on Eternal Life.* And the Enemies againſt which we are to fight, are not only the Fleſh and Blood, but *Principalities and Powers, Rulers of Darkneſs*, Eph. 6. 12. That is, You are not only to ſtrive againſt thoſe Spiritual Luſts and Infirmities, which proceed from the Fleſh, as common to all Men; but alſo thoſe Spiritual Evils of the Heart and Mind, which Satan would enſnare you in, Superſtition, Idolatry, Dependencies in Duties, in Angels, Spirits of juſt Men, or any Power in Heaven or in Earth, which is under Chriſt, our Sun and Shield. For when the Soul will not be captivated by the Luſts of the Fleſh, Satan, that he may not loſe his poſſeſſion, will transform himſelf into an Angel of Light, and will preach, even from Scripture-Texts, Spiritual Idolatry, as he did to our Captain-General: For ſetting him upon a Pinacle above the Temple and holy City, (which were Goſpel-Types) he takes a Text, and produces a Promiſe, wherein a great Chriſtian Prerogative is contained; and all to enſnare our Lord in preſumptuous Sin, *If thou* *beeſt the Son of God, caſt thy ſelf down; for it is written, He ſhall give his Angels charge concerning thee,* &c. Now this is a Spiritual Wickedneſs, becauſe he enſnared therein, abuſeth Grace and Love from Heaven into Wantonneſs, (a ſore Evil, and frequent in our Days). So when Satan would perſuade to live upon the Bread of our own purveying, and not of the Word made Fleſh, 'tis one of his Strong-Holds, againſt which we are to fight in the way and words of our Captain-General, [*Man lives not by Bread onely,* &c.] And therefore the Apoſtle adds, *Take the whole Armour of God, the Breaſt-plate of Righteouſneſs, Helmet of Salvation, Sword of the Spirit, Prayer and Supplication, but above all the Shield of Faith, wherewith ye ſhall be able to quench all the fiery Darts of the wicked One:* That is, will be able to preſerve the Anſwer of a good Conſcience, from all Guilt, which wounds it as a flaming Fire.

Again, which helps to clear this our Expoſition, 2 *Cor.* 10. 4. *For tho we walk in the Fleſh, yet do not we war after the Fleſh; for the Weapons of our Warfare are not carnal, but mighty through God, to the pulling down of Strong-Holds, caſting down Imaginations, or Reaſonings, and every high thing that exalts it ſelf againſt God; and bringing into Captivity every Thought to the Obedience of Chriſt:* That is, The Strong-Holds of Satan, or Nature, or whatſoever thing it be, that would ſet up it ſelf in our Hearts as a Mediator or Saviour, or any way pretend to the Offices of our Lord, muſt be utterly ſubdued and caſt down.

Again, 2 *Tim.* 2. 4. *Thou therefore endure Hardſhip, as a good Souldier of Jeſus Chriſt. No Man that warreth, intangleth himſelf with the Affairs of Life, to the end he may pleaſe him who hath choſen him to be a Souldier. And if a Man alſo ſtrive for Maſteries, yet is he not crowned, except he ſtrive lawfully.* Wherein again three Duties more are required in this Warfare:

Firſt; That he reſolve to undergo all hardſhips and temptations; the froſt of Winter, and heat of Summer; want of Bread or Water in the Wilderneſs; he muſt neither yield to the hardſhips of Legal Duties, nor to the eaſe or pleaſure of the Fleſh.

Secondly; He muſt not intangle himſelf with *Martha* in the Cares of this World, but with *Mary* chuſe the better Part; or with *Moſes*, rather chuſe to be afflicted with his Brethren and Fellow-Souldiers, than to enjoy the Contents of a Carnal Life for a Seaſon, wholly give himſelf up to the Service of God, who elected and called him to the War, and be in all things obedient to his Captain.

And laſtly; He muſt ſtrive lawfully, not doing violence to any, accuſing no Man falſly, nor murmuring at his hard Service, and ſhortneſs of Pay, but be content with ſuch Wages and Rewards as God ſees fit, both when and how to give him, and patiently wait for the Crown, the final Reward; neither muſt he break Parrole with an Enemy, or tell a lie for the honour of his Captain, becauſe thereby he indeed defames him, as if he could not conquer without Sin; when indeed the end of the Warfare is by perfect Righteouſneſs, to ſubdue Sin and all its Supporters.

Laſtly; We ſhall add one Text more, which ſhews the Reward of the Faithful Souldier, 2 *Tim.* 4. 7, 8. *I have fought a good Fight, I have finiſhed my Courſe, I have kept the Faith; henceforth there is laid up for me a Crown of Righteouſneſs, which the Lord ſhall give me at that day; and not to me only, but unto every good Souldier of Jeſus Chriſt:* Which agrees exactly with the intent of the Prophet, for what *Paul* calls a Crown, *David* calls an immovable immortal Stability. And indeed as in this, ſo in all things, they both mind the ſame thing; their Weapons, which *David* calls Integrity, [*Tummim*] Righteouſneſs, Truth, *&c.* are the ſame with the Apoſtle's Armour of Righteouſneſs.

Now therefore having found out what are the Weapons of this Warfare, who the Enemies, and what the ſtrong Holds are which we are to ſubdue, we ſhall now proceed to the manner of the War; where, firſt, I ſay 'tis perpetual, from the day of a Believer's Call, until his Conſummation. Secondly, Univerſal, in all Ages, and to all the Elect. Laſtly, One Lord, one Chriſt, one Captain of Salvation unto all; and as he was made perfect by Suffering, ſo muſt all his Souldiers.

Now the firſt denouncing or proclaiming of this War, was in the beginning of Time, together with the firſt Promiſe of our Leader, *I will put enmity between thee and the Woman, thy Seed and her Seed; it ſhall bruiſe thy Head, thou ſhalt bruiſe his Heel,* Gen. 3. 15. Therefore early and irreconcileable was this War, and no Ceſſation of Arms or Parley, until one become abſolute Victor: Alſo it produces various Succeſſes, for ſometime the Serpent and his Angels ſhall prevail, as *Amalech* did againſt *Iſrael*, cutting off ſome of the hindermoſt, weary, and ſlothful, but the end ſhall be the deſtroying the Beaſt, and falſe Prophet, and taking Captivity captive. Laſtly, It is Univerſal, as the Preacher ſaith, *Eccleſ.* 8. 8. *No Man hath power over the Spirit to retain it, neither power in the day of Death, nor no diſcharge from this Warfare; neither ſhall wickedneſs deliver her eſpouſed Ones;* for this is that Hour of temptation that ſhall come upon all Fleſh, and happy ſhall they be that keep the Word of his Patience.

11. Now though the whole Life of a Chriſtian is a perpetual Warfare, (as no wary Chriſtian, who hath made any competent Eſſays in following and imitating Chriſt, can be ignorant) yet are there ſome more notorious Conflicts, and one above all moſt Certain and Critical; Certain, becauſe it muſt come upon all Fleſh; Critical, becauſe none knows the day it ſhall come, and yet according to the deciſion thereof, the ſucceſs of the future War dependeth, and therefore the *Magnum Oportet* of the Goſpel-Church: for, firſt, there are

warrings in the Soul, when a Man is called from a natural to a ſpiritual Eſtate, which at firſt is legal; and again another War, when from this legal State we paſs over into a State of Grace, which indeed is the great and critical Battel, &c. Laſtly, There is a perpetual War, even under this ſtate of Grace; and all theſe are repreſented to us in Scripture. The firſt in the caſe of the Chrildren of *Iſrael* (the Elect Seed) out of Bondage; pleaſures of the natural Life figured by *Pharaoh* and his *Egyptians*, in which we are chiefly to contend with Fleſh and Blood, for as yet ſpiritual Wickedneſſes have not moleſted us; becauſe, as long as Satan hath the Soul faſt in thoſe carnal Fetters, he never once troubles it with the Baits of Superſtition, becauſe his Snares of Luſts do more ſurely and deeply inthral and plung the Soul into that deſtruction he aims at; and as *Pharaoh*, *Jannes* and *Jambres* withſtood *Moſes*, ſo the carnal Powers and Wiſdom of Man, reſiſts by crafty Sorceries the firſt breathings after God; and ſo deſireable is the vaſſalage of the Spirit of Nature (whilſt it ſerveth its Luſts) as nothing can break its Chains but Plagues and Miracles from Heaven, nor indeed until they be with *Pharaoh* ſunk down into the bottom of the Sea: And now here the Soul firſt inrolls it ſelf as a Souldier in the Warfare of God; and hence *Jehovah* is called *The Lord of Hoſts*, *the Congregation of* Iſrael, *the Hoſts of God*; and the Books recording theſe Paſſages, the Books of the Wars of God, particularly mentioning what he did at the *Red-Sea*, and Brooks of *Arnon*: But yet this is not that inrolment which makes the true Souldier of Chriſt, not a Volunteer ſerving freely and from Love, but as I may ſay, a Preſt, or Mercenary, reſtrained and obedient through the ſevere Laws of Martial Diſcipline, anſwering to a legal Obedience, which yet in ſome manner happens even to all in our Goſpel-Day; for no Man upon his firſt inlightning becomes ſtraitway a perfect Man of God, but muſt bring it about by beating down one ſtrong Hold after another; for though the Power of the Law, and the Sting of Death was taken away in Chriſt's Death, yet ſtill the Rule of Evangelical Obedience is to us a Law; and as long as a Man legally or litterally obeys it, or his falſe Heart perſwades him, that by the Works thereof he can work righteouſly or merit, even ſo long is this Soul under a legal Yoke; for what is not purely and ſimply of Grace that is legal, for there is no *medium* betwixt theſe; ſo as whilſt a Man fights with the Spiritual Weapons legally, he is but a legal mercenary Souldier; which things by a Figure are repreſented to us, by the *Iſraelites* often murmuring in the Wilderneſs, clearly ſhewing they were led by a mercenary Spirit, having their Deſires fixed (*Moſes*, *Caleb*, and *Joſhua* excepted) upon the fertility and pleaſure of the Promiſed Land; and therefore upon any want of Food, Water, or the like, were ready to forſake *Moſes* (the Type of Chriſt) their Leader, and to make themſelves a Captain, and return for *Egypt*; as I fear many Goſpel-Profeſſors, yet under legal hopes, do; who perceiving the great eaſe that Men of the World live under, and finding themſelves in their legal Performances, under ſtraits, pinch'd with hunger and thirſt, and finding no ſaturity or peace of Mind in that way, do again wiſh they could return to their natural Eſtate. And that this Allegory is according to Truth, the Apoſtle fully witneſſeth, for, ſays he, 1 *Cor.* 10. 2. *The Fathers were all baptized into* Moſes, (implying in the ſame ſimilitude as we are into Chriſt) —— *with many of whom God was not well-pleaſed*; *Now theſe things were our* * *Enſamples*, &c. *verſ.* 11. *written for our admonition, that we ſhould not luſt after evil things as they luſted; not Idolaters, not Superſtitious, not Fornicators*, (not making the Ordinance of God an Idol) not tempting of Chriſt, (not diſponding that he will not, or is not able to ſave in all ſtraits) for that which above all diſpleaſed God was, that upon the return of their Spies, they diſpaired *Moſes* (or rather God) was able to drive out their Enemies, and give

* Greek, *A Type or Figure.*

them poſſeſſion of the promiſed Land; which in all our murmurings ought to teach us, that we ought not above all things to diſtruſt our Captain, as not able to bring us into the true Reſt of God, for hitherto God winked at their Rebellions, but now ſware in his Wrath, They ſhall not enter into his Reſt; which therefore being a Figure unto us, upon whom the ends of the * World are come; Therefore, verſ. 12. *let him that thinketh he ſtandeth, take heed leſt he fall.*

* Gr. *Ages.*

12. And now this doth bring us to that Combat, which indeed is our *Magnum Oportet*, our great Neceſſary, where we muſt encounter with Spiritual Enemies, with Satan in the appearance of an Angel of Light; yea, and alſo with our own perverſe Perſwaſions (cunningly trimmed and ſet forth by the old Serpent, the Deceiver from the Beginning) which we have hitherto eſteemed as Children of Light. So as this War is not only againſt Satan, our Luſts, and open profeſſed Enemies, but even againſt our Works and Ways, which we once eſteemed familiar Friends, and had walked, taking ſweet counſel together in the Houſe of God; who now being deluded by Satan, ignorantly become Enemies, whilſt they perſwade the Soul, That there is no entring into the Land of Reſt but by its own Sword and Bow, and ſo fight Satan's Battels: So as a Man's Enemies are of his own Houſhold, the Father at variance with the Son, and the Daughter with her Mother; and which is moſt ſtrange, the Hand of Chriſt our Lord and Captain in all this, even ſetting us at theſe variances in our ſelves, *Matth.* 10. 33. and ſending the Sword into our inner parts: ſo as our chiefeſt Friend, our Preſerver and Life, ſends the Sword and Diviſions, and our Enemy and Deſtroyer ſeeks Peace and Concord; and yet is that of Love, and this of Malice, for indeed this is the Battel in which, *He that ſhall looſe his Life ſhall ſave it; and he that will ſave his Life, ſhall looſe it:* And our Wilderneſs State is for no other end, than to pre-

pare us for this Warfare, by weaning us by little and little from Creature-Dependencies; for our Captain, wonderful in Wiſdom and Goodneſs, on ſet purpoſe leads the Armies of *Iſrael* into a dry and deſart Place, to the end he may bring them into Wants and Diſtreſſes; and when they cry to him, he gives them Bread from Heaven, and Water out of the ſtony Rock, thence teaching them that they cannot deliver their own Souls, but that he both can, and is gracious and ready to help in the time of need; and ſo undermines natural Confidence, inures them to hardſhip, ſtrengthens Faith and Grace, drawing them by degrees into acquaintance with that Song of *David*, *If the Lord had not bin on our ſide, may* Iſrael *ſay, if the Lord had not bin on our ſide, when Men roſe up againſt us, they had ſwallowed us up quick*; for as the Sons of *Iſrael* could not prevail in War againſt the *Cananites*, until all that rebellious and faithleſs Generation was ſpent, whom God had ſworn, *If they ſhall enter into my Reſt*: So is it impoſſible the Soul ſhould overcome in this Warfare, as long as any of theſe Principles or Perſwaſions remain, that dare affirm, either that it muſt prevail in its own Sword and Bow, or yet deſpair that Free Grace can or will effect it, ſo as under our Legal State, our Lord, like a wiſe and experienced Captain, trains up and inures his Souldiers to ſuch manner of ſtraits and ſervice before-hand, as in the great Day he will call them unto.

13. But now to come to the *Criſis*, 'tis every way miraculous in the Manner, in the Power, in the Effect; for is not that manner of fighting ſtrange, where the ſafety depends in caſting away all Arms Offenſive and Defenſive? and is not that Power wonderful, which converts the loſs of the Field into Victory, and makes them that are overcome more than Conquerors? And is not that effect moſt admirable of all, that makes Death Life, and Life Death? and yet moſt aſſuredly this is the ſucceſs of this Warfare; and though it muſt ſeem ridiculous in the Eyes of a Son of *Pharaoh*, (who can per-

ceive no more of it, than a Man born blind can of Colours) yet is there none that hath fought the good Fight, but can ſet his Seal to theſe things; nor none that hath made good improvement of the Wilderneſs preparative Diſcipline, but hath ſo expreſs an Image thereof as he can conſent with us; neither let any of the Camp of *Iſrael* think of this, as if ſome ſtrange thing had hapned unto them, for it muſt come upon all the Children of Election, for if done to the green Tree, ſhall it not be done to the dry; for ſaith the Apoſtle, *We ſee Jeſus made a little lower than the Angels, for the ſuffering of Death, that he might taſt death for all Men, for it became him———in bringing many Sons unto Glory, to make the Captain of their Salvation perfect through ſuffering; and therefore as he ſuffered ſo muſt we, as he was made perfect ſo we, as he died ſo muſt we die, and as he aroſe ſo muſt we*; as it is written, *Rom.* 6. 3. *Know ye not, that as many of us as are baptized into Chriſt, were baptized into his death; therefore we are buried with him by Baptiſm into death——and if we have bin planted in his death together, ſo ſhall we alſo be in his Reſurrection; knowing this, that our Old Man is crucified with him*; namely, that old Nature we brought out of *Egypt*, and which ſo often murmured in the Wilderneſs. Again, buried with him in Baptiſm, wherein ye are alſo riſen with him through the operation of God, who hath raiſed him from the Dead. Whence it is manifeſt, That as Chriſt fought this good Fight, and died in it, ſo muſt we; and as he did it for the Univerſal Church, as Lord and Saviour of all, ſo muſt we every one in particular, before we can ariſe with him into the glorious Birth of the New Creature. And as the old Serpent took advantage of the Seed of *Abraham*, in Chriſt, and bruiſed his Heel, that is, his Body, unto the death thereof, ſo muſt it happen unto every particular Member of Chriſt's Body; and as the bruiſing of his Heel, was the bruiſing of the Serpent's Head to eternal Darkneſs; ſo the bruiſing of Chriſt's Heel in his Members, ſhall be the treading down of Satan under their feet; and therefore bleſſed is he to whom it ſhall be given to lay down his Life as a good Souldier of Chriſt in this Combat, without reproach to his Conſcience, Warfare, or Captain; wherefore altho the name of Death be terrible to the Soul, as the natural death is to the Body, yet ſeeing we have ſuch an Exampler to follow, let us not be afraid; for if the God of Armies be on our ſide, why ſhould we fear any Enemies? As long as the Lord of Life is with us, we can have no cauſe to fear Death; Nay rather let us rejoice that Chriſt hath called us to be his Companions in Suffering and Death, knowing that we ſhall alſo be partakers of his Reſurrection, Life, and Glory: Were it not ignominious in a Souldier, that after he had inrolled his Name, promiſed Fidelity, learned the uſe of his Arms, and had long lived upon his Pay, and done little for it, ſhould in the day of Battel, the Prize (even immortality) ſet before him, and Victory aſſured, forſake his Captain for fear of a few Blows; let us therefore not be diſmayed, but watch and prepare our ſelves for it, looking unto Chriſt the Author and Finiſher of our Faith, who for the Joy ſet before him, endured the Croſs, deſpiſing the ſhame, and is ſet down at the right Hand of God; ſo let us do, and obtain a Seat at his Footſtool; and with theſe words let us comfort our ſelves, as the Apoſtle exhorts, *Conſider him that indured ſuch contradiction of Sinners, leſt ye be wearied and faint in your minds: Son deſpiſe not the chaſtning of the Lord, nor faint when thou art rebuked by him, for whom he loveth he chaſteneth and calleth to this Trial.*——For though no chaſtiſement be for the preſent joyous, yet after it yieldeth the peaceable Fruits of Righteouſneſs; wherefore lift up the Hands that hang down, and the feeble Knees, and looſe not with *Eſau* both Bleſſing and Birthright, which now is about to be eſtabliſhed upon thee for ever, if thou wilt but indure a little hardſhip.

14. But perhaps the fearful Soul may ſay on this wiſe, Surely this Day is terrible; who ſhall live when God doth this? If Chriſt beſought that this Cup might paſs from him, if it were poſſible? If his Soul were exceeding ſorrowful, even unto Death? If in his Agony he ſweat as it had been great drops of Blood? And laſtly, in the bitterneſs of Death he cried out, *My God, my God, why haſt thou forſaken me?* How ſhall I a Worm be able to ſtand it?

To which I anſwer, That all theſe things Satan in that Hour ſhall ſuggeſt unto thee, and yet be not thou troubled, but roul thy ſelf upon him, who for thy ſake, and not for his own, ſuffered theſe things, and for the Joy ſet before him endured all; for even this his Joy was alſo upon thy account, namely, that for Sinners he ſhould obtain Mercy: And therefore do thou alſo ſet this Joy before thee, and know, that bleſſed is he that endureth to the laſt, behold! ſaith the Spirit to the Churches. Fear none of theſe things which thou ſhalt ſuffer. *The Devil ſhall caſt ſome of you into Priſon, that ye may be tried; but be faithful unto Death* (even this Death) *and I will give thee a Crown of Life.*

Secondly; Know aſſuredly nothing ſhall be bruiſed in thee, that is not thine Enemy, Luſt, Superſtition, Idolatry; nothing taken away, but what are falſe lying Hypocriſies, deceitful Shadows of Righteouſneſs, treacherous Pretenders to Felicity, which at length would tear thy Soul in pieces like a Lion. And on the contrary, whatſoever in thee bears the true Image of God, or is of the immortal Seed, or in any way tends to everlaſting Happineſs, ſhall be as ſafely hid from the Avenger in Chriſt, as *Noah* was hid in the Ark; or is as ſurely bound up in the Bundle of Life, as the Soul of *Iſaac* was, when led to the Sacrifice. And therefore fear not that ten Days of Affliction, that ſhall ſend away theſe lying treacherous Inmates, and place there in their room the vital Seeds of Eternal Joys.

Thirdly; Thou oughteſt not to take a meaſure of thy Tribulation in this Hour from that of Chriſt's: For firſt, he took upon him all the Sins of the World, which had been or ſhould be, and at once offered a full Sacrifice for all; and thou only anſwereſt for thine own, which yet were of ſmall comfort, if indeed thou wert to ſatisfy Juſtice for the leaſt of them: But let this be thy ſupport, that indeed they are already cancelled *in potentia*, and it only remains, that thou by Confeſſion, Self-condemnation, and Faith, bring it into Act.

Fourthly; Know, that whilſt Chriſt by his Death opened a Way into the Holy of Holies, (which hitherto was unacceſſible) he made it plain and eaſy for thee: Strait it is indeed, and narrow, and hard to find, but being found, it is ſmooth, and not one Stone of Stumbling left in it. Neither will the finding of it be difficult, if thou wilt deny thine own Wiſdom, and take Chriſt for a Guide, who alſo is ready at thy right hand, as the Apoſtle ſaith, *Heb.* 2. 17, & 4. 15. a merciful, a faithful, a well-experienced High-Prieſt; merciful, becauſe in him all Love flows; faithful, becauſe he cannot lie, nor Guile come forth of his Lips; experienced, in that he ſuffered himſelf, and was tempted like us in all points, Sin only excepted, and therefore knows how to ſuccour them that are tempted, and do ſuffer. And therefore thy great Concern ought not to be, what the weight of thy Sufferings are, as cut out and appointed for thy Lot by God or Chriſt, (for his Yoak is eaſy, and his Burden light) but thy great Duty is, to deny thy ſelf, thy Wiſdom, thy Works, Merits, Hopes, yea, even thy promiſed *Iſaac*, and all thy Labours in Righteouſneſs, from thy Call unto that day, and ſo to confeſs with thy Mouth, and believe with thy Heart, and the thing is done. But on the contrary, if thou harden thy Heart, as in the Provocation, in the day of this thy Temptation in the Wilderneſs, as thy Fathers did, thou then bindeſt heavy Burthens upon thine own Shoulders, and thine Anſwer ſhall be, Who required theſe things at thine hands?

And if thou obſtinately perſevere in this ſtiff-neckedneſs, aſſure thy ſelf thy Carcaſe ſhall fall and periſh in the Wilderneſs; thou ſhalt reproach thy Conſcience, and it ſhall reproach thee; thy whole Warfare ſhall turn to Wrath and Contempt; and thy reproached Captain ſhall forſake thee: and becauſe thou wouldeſt not hear his Voice whilſt it was called to day, to morrow he will ſwear if thou enter into his Reſt; and in vain ſhalt thou ſeek Repentance, tho with the Tears of *Eſau*.

15. Wherefore, I ſay, thy Warfare is not difficult on thy part, in reſpect of the Decree of God, but becauſe of thine own Stiff-neckedneſs; and therefore from ſome experience to ſpeak unto thee, Mark the Captain of thy Salvation from thy firſt Manumiſſion out of the Bondage of Nature; imitate and follow him cloſe; turn not to the left hand, after a ſuperſtitious uſe of Ordinances, nor to the right, in a ſupine and negligent uſe of them; nor yet being wearied, and impatient of Wants, loiter behind, or turn back for *Egypt*. Nor laſtly, let not thy Zeal to approve thy ſelf couragious in this Combat, make thee over-run thy Leader; for that is but to challenge Satan to a Duel in the ſtrength of thine own Arm, and to be well buffetted for thy Pride. And therefore keep upon thy Guard, and watch, and be aſſured he will call thee forth in the very nick of time and advantage; for there is a time for all and every good pleaſure of God, and every one beautiful in its ſeaſon. For every new-born Babe is not fit for this Combat, but muſt be firſt trained up in ſuch Arms, Exerciſe, Diſcipline, and Hardſhips, as the manner of War ſhall require; and then let him watch for the Alarm. Of which we have an expreſs Example from him we ought to imitate in all; for he not being called to that Trial (tho he well knew he was to paſs it) before thirty years of Age, he did not haſt into it, but was (as Nature requires) ſubject to his Mother, and ſuppoſed Father *Joſeph*, and having received the Baptiſm of *John*, and confirmation of his Witneſs,

[*This is he of whom I ſpake, He that cometh after me*, &c.] And laſtly, a Teſtimony from the Father, *This is my beloved Son*,&c. Yet did he not ſtraitway challenge Satan to the Combat, but ſtayed till he was *led* (or as St. *Mark* hath it, *driven* or *compelled*) *by the Spirit, to be tempted of the Devil.* So as from his example, we muſt not thruſt our ſelves upon this Trial, until a certain ſpiritual Compulſion impoſe it. And the like we are taught by a Figure from thoſe *Iſraelites*, who firſt murmured, becauſe they thought the War was too hard for them, but after finding God was angry at their diffidence, then they would make their Peace, with a preſumptuous Attempt before their Call to it, and were ſmitten, and purſued unto *Hormah*, (by interpretation a curſed thing). So as it is deſperate to thruſt our ſelves upon this good Fight, that is, to haſten out of our Legal and Wilderneſs-Eſtate, until Chriſt leads, and by a certain Spiritual Enforcement drives us unto it.

16. But now to diſcern the time. I ſay, when a faithful Servant of Chriſt begins to perceive in the Inwards of his Mind, that he doth not find that lively Reliſh, Peace, and Comfort in hearing the Word, Prayer, and other Duties, as formerly he was wont; I counſel him ſtraightway to call his Heart under ſtrict examination, and betimes to be careful he bring not reproach upon his Conſcience; for ſome great matter is at hand, either for better or worſe. And firſt, let him enquire upon this account, whether his Soul grow heavy and ſlothful in his wonted Performances, without any trouble from his Conſcience? And if he do, let him be aſſured it is of Satan, who hath gotten a deſperate advantage againſt him, and, if he beware not, will bring him back to *Egypt* before he is aware, and his latter end ſhall be worſe than the beginning. But if on the contrary, he finds that in this juncture his Hungers and Thirſts after Righteouſneſs encreaſe, and his Deſire to Duties, and Love to his Brethren faint not; then may he hope it is of Chriſt, who now is ready to lead

him forth to the Trial of his Faith; whereof he may be further aſſured, if he ſtraight ſhall perceive diſorder in his Soul and Mind, that is to ſay, Warrings, and rumors of Wars: For now ſhall his Heart charge the Conſcience, that its Government is too rigid and ſevere; that it (the Heart) hath done all its Commands with faithfulneſs, and yet cannot procure one ſmiling Look from it: And the Conſcience ſhall charge the Heart, that it reſerves ſtill ſome hypocritical Corner, and darling Sin, in a dark place, and therefore threatens it with the Law. And in the mean time a Thorn in both, and a certain Irkſomneſs, and fore-dooming in the whole Houſhold, that Wrath is at hand; Perſuaſion riſing againſt Perſuaſion, and Duty againſt Duty; one charging another with the cauſe of this Diſturbance. Faith ſays, Thou haſt neglected me, and doted upon Works and Duties; and Works ſay, No, but Sloth in Duty and Alms hath brought theſe Evils upon us; and Prayer ſays, If thou hadſt been fervent in my way, none of theſe things had befallen us. And this, as our Lord foretold, is the beginning of Sorrows. In the mean while the hungry thirſting Soul is ready to try all ways; but if it ſay with it ſelf, 'Twas Unbelief, and I will now believe, it will find no footing for Faith, but Diſtruſt increaſing. If it ſay, My Duties have been few, but now I will hear and pray twice for my former once; it will be in fact eaſy to do ſo, but they ſhall not ſatiate, becauſe he grounds upon a Spiritual Deluſion, believing that he hath it in his own Fingers, by Works to ſave himſelf. Now if the Soul, finding it ſelf fruſtrated, be convinced, that Man lives not by Bread only, but by the Word made Fleſh, a Spiritual Strong-Hold is beaten down, and Chriſt hath got his end. But ſeldom is Satan ſo eaſily caſt forth, and therefore the hungry Soul ſtraight flies to another Deluſion, namely, That it heard not with that attention and diligence it ought to have done. Which is a moſt juſt Charge upon all, and perhaps proceeds from Chriſt, who is now watchful over it: for indeed it points at that Confeſſion, and Self-condemnation, which is the root of the Matter ; yet ſtill hath a ſecret implication, that it is in a Man's Power to hear with ſuch diligence, as may accompliſh Peace. But upon trial, finding that he cannot ſo ſet and fix his Heart, but it will run after its imaginations, in two minutes forgetting its laſt good reſolutions ; yea, perhaps may in the middle of the next Duty fall aſleep, and he in vain ſeeks to rouze it up ; or yet (as it happened to the Apoſtles, even in the Combat of our Lord, when he bad them watch with him) the natural Eyes ſo heavy, as the Soul in all its Vertues cannot perſuade them to watch one hour with it. Now again, if upon this Conviction the Soul concludes, 'tis a weak unworthy Hearer, and cannot hear as it ought, unleſs Chriſt vouchſafe to hear in it ; then ſhall it raze to the ground one of Satan's Maſter-pieces, a Fort-Royal. And this may happen in part in a pliant and gracious Soul. Yet not uſually is the proud Heart of Man ſo eaſily humbled, but having drawn it in from the Breaſt of its firſt Mother, will thruſt its own Fault upon another : Either the Preacher ſpake not in Spirit, and in Life ; or the Prayer was not lively, or Text not well choſen ; ſeeing (ſays it) I went with a prepared Heart, it could not have been if he had ſpoken to it, that ſuch a Sloth could have befallen me, and therefore I will go hear another : but tho thou change ten times, yet aſſure thy ſelf, as long as thou layeſt the blame here, or upon any but thy ſelf, thou ſhalt not, tho an Angel preach to thee, hear with comfort. This therefore being found Vanity, and vexation of Spirit, the hungry Soul caſts about again, ſaying, Surely the Ordinances are not rightly adminiſtred ; either the Miniſter is not rightly called, or his laying on by hands was not Orthodox, as the Apoſtles appointed ; or he is not gifted for the Miniſtry ; or the Ordinance it ſelf is not adminiſtred in the right Form. Now in this, as in many of the former, there may be a certain truth, becauſe theſe have been, and ſtill are diſpoſed for private ends, gain, and ſelf-intereſt, made ſale of, even at *Simon Magus*'s price, and may call for reformation. But to apply it to the preſent Criſis, I ſay, tho theſe ſhould be reformed to the exact Rule of the Apoſtles, yet if thou confine Chriſt unto them, thou makeſt but a falſe Chriſt unto thy ſelf, and it ſhall not avail. And if hence the Soul learn, that the Ordinance doth not ſanctify Chriſt, nor the laying on of hands give the Holy Ghoſt, but both were vain without the Divine Gift, then ſhall it remove another great Stone of Stumbling. The next, and I think laſt refuge is, I will go ſearch Chriſt in the Deſart, I will leave both Publick and Chamber-Aſſemblies, I will forſake the World, I will live in a deſert place, mend High-ways, eat the Bread of Affliction, and go mourning all the day long. Which ſtill failing, as aſſuredly it muſt do, if it be in Merit, or not upon a juſt Call, the Soul is brought even to a ſtupifying Humility; its Sun is darkned, its Moon giveth not its Light, it lies in Darkneſs and Shadow of Death, and the Deſolation of Abomination poſſeſſes its holy Place; for tho it ſtill honour the Word and Duties, as ſtill it ought, yet the Practice of them is but as the Blood of a dead Man.

17. And now the Soul comes to the Critical Moment, for now Satan ſets in aray before it all its Sins, Diſobedience, Hardheartedneſs, Deceits, Luſtings; and the Conſcience it ſelf conſents, that Condemnation and Death are due unto it, from the juſt Standard of the Juſtice of the Sin-revenging God, and therefore even ready to deſpair, it wiſhed Death, fearing from Satan's Threats, that the longer it lives, the greater will be its Guilt: but indeed now is it but made fit for Mercy; for in humble boldneſs we ſpeak, it is even out of Chriſt's Commiſſion to give full peace to a Soul, as long as it hath any dependance on its own Merits, or any power under the Heavens but himſelf; and therefore he not delaying a moment longer than the Caſe requires, his ſign (not as yet himſelf in Glory) appears meek and full of tenderneſs,

leſt he ſhould break the bruiſed Reed, or quench the ſpark in its ſmoaking Flax, neither is his Voice heard in the Street, but a gentle Whiſper ſpeaks words of Grace; Hoſea 2. *I have bin angry with thee a little, becauſe thou haſt followed other Lovers, and that thou mighteſt know that they could not deliver thee, I have hedged up thy way; and that I might ſpeak to thy Heart, I have brought thee into a Wilderneſs-State; for thou ſaidſt, It was they that gave me Bread, Wine, and Oil, and rejectedſt me; and now I come to tell thee, that if thou wilt repent and turn to me, I will yet eſpouſe thee in everlaſting loving kindneſs: Thou ſhalt not call me* Baal, *a lordly Husband having power to divorce thee, but* Iſh, *and we twain will be one Fleſh: I know thou haſt bin zealous for my Word, and my Word is Truth, yet have I made it a dead Letter to thee, becauſe the Precepts thereof thou hopedſt to perform in thy own might; and my Promiſes (making thy ſelf the expounder thereof) thou didſt conform to thy own carnal deſires and hopes, thinking I was obliged to make them good in thy ſence; but I tell thee, to all ſuch proud conceits thou muſt die, and thou only live, perform, and obtain in my Name. Thy Prayers alſo are before me, but thou lovedſt ſo to pray, as to be ſeen of Men; thou didſt think to be heard for thy many and fine words: Alſo thou wert high-minded, ſuppoſing thou kneweſt what to ask for as well as thy Heavenly Father; but I tell thee, He alone knows what, how, and when to give any one good Gift; and thou ſurely inſtead of a Fiſh, haſt oft-times asked a Serpent; and if he had given thee thy deſires, thou hadſt periſhed long ſince. Nay, ſo fooliſh and proud haſt thou bin, that having earneſtly beſought for ſomething to beſtow upon thy Luſt, thou haſt murmured becauſe it was not given at thy asking, when indeed thou oughteſt to have ſealed up every* Petition *with my words,* [Thy Will be done, and not mine] *therefore in mercy I was deaf to thee, leſt thou ſhouldſt periſh in thy fooliſhneſs. Thy Faſtings alſo are upon Record, and the reaſon why thou foundeſt not peace in them, was, becauſe having denied thy ſelf one repaſt, and hung down thy* Head *and miſfigured* Face, *one day like a Bullruſh, thou thoughteſt thy Merit great; and not obtaining thy end, thou ſaidſt, Why do I faſt, and thou ſeeſt not? Why have I mourn'd, and thou heareſt not? But I tell thee, True Faſting is, to ſpare thy Bread to the Poor, and to divide it to the Hungry. Thine Alms alſo I ſaw, and how thou didſt ſound a Trumpet before thee, deſiring praiſe from Men, and hoping, as a Mercenary, for Reward, as if thou hadſt given to thy Heavenly Father ſome Gift he ſtood in need of.* Can indeed thy goodneſs profit him? Are not all the Beaſts upon a thouſand Hills his? the whole World and its Fulneſs, are they not at his diſpoſe? If he wanted Wiſdom, would he come to thee? would he ſeek to thee for Righteouſneſs, or any good thing? If he wanted a Meſſenger or Inſtrument, durſt thou ſay, Lo, here am I, ſend me? Cannot he out of a heap of Stones raiſe troops of Sons more worthy than thou? Nay, thy own Heart knows all Wiſdom, Vertue, and Graces are his. To the Sun and Moon he ſays, Stand, and they ceaſe their courſe; To the Sea, Fluctuate not, and it ſtands as a brazen Wall; to the Winds, Be ſtill, and they breath not; behold, in his Servants he truſteth not, and in his Angels he perceived defect; and how much more in them dwelling in Houſes of Clay, founded in Duſt, and cruſhed as the Moth? he ſtoppeth the Speech of Men of Faith and Truth, לנאמנים, and taketh away the experience of gray Hairs, and therefore canſt thou hope he will give thee the Reins of thy Will, who canſt not diſtinguiſh a Fiſh from a Serpent, or Bread from a Stone? How often hath he ſet the multitude and magnitude of thy ſins before thee, the darkneſs and blackneſs of thy Anger, Malice, Revenge, Covetouſneſs, and Sloth? and how often while his terrors were upon thee, haſt thou reſolved never to be overtaken with them again? but no ſooner hath he taken off his Hand from thee, but even before the Hour-Glaſs was turn'd, ſome ſlight provocation croſſing thy way, thou haſt bin ſo tranſported, as like to the Horſe or ſpurious Mule, thou ſtoodeſt in need of a Bit and Bridle, leſt thou ſhouldſt fall on thy ſelf or others. How fully hath he in his Word ſet forth the Fulneſs and Riches of Grace, and Beauty of Holineſs? How often have his Meſſengers ſounded theſe things in thine Ears, to the rejoicing of thy Heart? Nay not ſeldom, as pointing with my finger, I even I have diſcovered to thine Eye an optick proſpect of Eternity, and the Crown of Glory provided for the Faithful unto Death; and yet no ſooner hath a beloved Luſt, a worldly Toy, a fading Vanity, hope of Profit, Honour, praiſe of Men, and ſuchlike Pageantry ſmiled upon thee; but forgetting things Above, thou haſt ſet thy ſelf in the earneſt purſuit of theſe beggarly ſhadows of Happineſs, prizing a moment of falſe Pleaſure more than an Eternity of true Joys. Was it not of Mercy therefore to reprove thee, and ſtop thy career to utter Perdition; and could I do it with more tenderneſs than by hedging in thy ways, that thou mighteſt not follow thy Paramours in whom thou vainly truſtedſt, but being forſaken and left comfortleſs by them, thou mighteſt hope for no Peace in any but my Father, who hath loved thee, and now hath ſent me to ſpeak to thy Heart. And for the truth of theſe things I upbraid thee with, let thy Conſcience and Inwards give record; let them alſo tell thee if he hath not dealt with thee in great Love. And as for me, knowſt thou not that for thy ſake I left my Heavenly Manſion, put on the form of a Servant, and died an ignominious Death; and can greater Love be ſhewn, than for a Man to lay down his Life for his Friends? Have I not in my wounded Side hid thy Life from the Avenger, and ſecured thy Soul's fair hope and heap of Treaſure there, ſo that thou couldeſt not finger or imbezil it among thy Paramours, as the Prodigal did his Portion. Now therefore, becauſe hearing of me by the Ear was not enough to perſwade thee, I now manifeſt my ſelf to thine Eye, that thou mayeſt perceive thou art poor and naked, deſtitute, and hitherto blind, and counſel thee to caſt away thy rotten Rags, and to take of me Gold tried in the Fire, *(for where I love, I rebuke)* and to humble thy ſelf before my Father: for the Humble he loveth, and the Meek and poor in Spirit are his delight, but the proud, haughty Merit-monger his Soul abhorreth; and therefore he killeth, that he may make alive; he bringeth to the Pit, that he may raiſe up; the Beggar he lifteth up from the Dunghil, that he may ſet him among free-born Princes. Remember therefore the Battel, and do no more; and Me, even Me, he hath anointed to preach good Tidings, to proclaim to Mourners and them ſitting in Darkneſs, and ſhadow of Condemnation, the acceptable change שנת of the Lord; and if thou art one of theſe, thou art one of mine, and I will not loſe one of them, nor leave a Hoof belonging to them behind me, but will give thee Beauty for Aſhes, Oil of Joy for Mourning; a Garment of Praiſe for Heavineſs. And now, I ſay, If this Soul ſhall not reproach its Captain and Shepherd, and without wrong to its Inwards ſay, with *Job*, I ſee thou knoweſt all things, no Thought is hid from thee, for the very Deceits of my Heart which I ſaw not, thou haſt ripped up; I have bin proud and fooliſh, uttering what I knew not; I formerly heard of thee by the Ear, but now my Eye ſeeth thee full of Grace and Truth; yea, my hands ſeem to handle thee, as it were the Word of God made Fleſh. And therefore I abhor my ſelf, and repent in Duſt and Aſhes; Lord, I believe, help thou mine Unbelief. I ſay, whilſt it is even yet ſpeaking, its Darkneſs ſhall be made Light, and its Mourning turned into Joy. But the Soul that will not hear, but ſtill runs after its own beggarly Superſtitious Righteouſneſs, it ſhall lie down in Sorrow; as it is written, *Who among you feareth the Lord, that obeyeth the Voice of his Servant, yet walketh in Darkneſs, and hath no Light? Let him truſt in the Name of the Lord, and ſtay upon his God. Behold, all ye that kindle a Fire, compaſſed in Sparks, walk in the Light of your Fire, and in the Sparks you have kindled: This ſhall ye have of my Hand, in Sorrow ye ſhall lie down.*

18. Now touching theſe things, I know well they ſhall ſound to ſome as Romances, or as a Tale that is told; for how ſhall he that hath ſeared his Conſcience, beating the broad way without remorſe, perceive thoſe Warrings which are between the Law of the Mind and Members? But there may be ſome who love Chriſt, and are Friends to his Croſs, who may not be able to take a right meaſure thereof; for tho 'tis in every Mouth, Let us take up the Croſs, and follow Chriſt into his Death, yet all have not learned what that Croſs and Death is, but eſteem ſuch worldly Afflictions as are common to all Men a part thereof, (bewraying a carnal Perſwaſion in themſelves, that to have a ſhare in the Riches and Honour of this World, is part of God's Covenant and Promiſe) and therefore if any outward Croſs befal them, and they take it patiently, they think the Promiſe due to the Croſs of Chriſt is theirs, when indeed they have ſuffered nothing but what all Men (as well they who ſwear, as they who fear an Oath) receive from the common Events of Nature, and indeed are far diſtant from the true death of the Croſs: For tho they, that with *Mary* have choſen the better part, have much freed themſelves from ſuch Incumbrances as the Worldly Croſs brings; yet neither *Mary*, nor any other Saint, is free from the Real Croſs of our Lord: for the wiſe Man, in reſpect of Nature, doth he not die as the Fool, and one event unto all? Is not Sickneſs, Poverty, loſs of Goods (by Land or Sea) the lot of all walking in this Vale of Tears? Are not the Wife, Son, Brother, or Friend of the Juſt Man, mortal, as well as of the Unjuſt? And therefore for a Profeſſor to hope that he or his ſhould be by a Miracle freed from common Calamities, were proud and preſumptuous: for his Hopes muſt be, becauſe he thinks himſelf more Righteous than others, and deſerves better things at God's Hand; which is before the Holy God as a Sacrifice of Swines Blood. Wherefore, I ſay, That Croſs which is the common Fate of all Men, is not the Croſs of Chriſt.

Firſt; Becauſe moſt of theſe Croſſes were incompatible with the Natural Life of Chriſt; for he who lives above all natural Concernments, is above the Croſs of Nature; and therefore no ſuch Croſs could befal Chriſt, except indeed the Death of the Body be a part thereof, but what is the true Croſs he took and bare in the fulneſs thereof: and the like muſt all they that follow him in their meaſure do, as he taught, *Luke* 9. 23. *And he ſaid to them all, If any Man will come after me, let him deny himſelf, and take up his Croſs daily and follow me: for who ſo will ſave his Life, ſhall loſe it; but whoſo will loſe his Life for my ſake, ſhall ſave it.*

Secondly; I ſay, the worldly Croſs which befalleth Reprobates, as well as Elect, cannot be Chriſt's Croſs, becauſe to it the Promiſe of Eternal Life belongs, in which the Reprobates have no right; and therefore ſuch things as the Regenerate have in common with natural Men, cannot be the Holy Croſs. Yet do I not hence affirm that this Croſs ſhall not fall upon the Wicked, but rather that ſooner or later it ſhall overtake them; for it ſeems to be that Temptation, or Trial, that muſt come upon all Fleſh; and that Stone upon which he that falleth not and is broken, it ſhall fall upon him and grind him to Pouder; Pſal.75.8. *Alſo that Cup which is in the Hand of the Lord, the Wine red, and full of mixtures; and he poureth out of the ſame, even upon the Righteous, but the dregs thereof the Wicked ſhall wring out and drink; for the Lord trieth the Righteous, but upon the Wicked he poureth Fire, Brimſtone, and Burning Tempeſt, the portion of their Cup,* Pſalm. 11. 6. And again, *Thus ſaith the Lord, Take the Cup of Wine of this Fury at my Hand, and cauſe all Nations, to whom I ſend thee, to drink it: and if they refuſe, ſay unto them, Thus ſaith the Lord, Ye ſhall certainly drink it,* Jer. 25. 15, 28. So as this Croſs muſt in ſome acceptation come upon all, but vaſtly different; for to the Righteous it is the Cup of Salvation, and to the Wicked of Perdition: for it taketh them in the vigor of their days, they ſhall not be able to ford over to the New Birth, but ſhall periſh in the way: if it do not come then, it ſhall not fail at the hour of death, when the deſperate unbelieving Soul ſhall be rent from the Body, and hurried away in the burning Tempeſt, to the gnaſhing of Teeth prepared for them. Yet we ought not to judg any Man, for the God of Mercy can, yea and doth in this hour ſhew Mercy to ſome, as Brands plucked out of the Fire. And indeed the laſt blows of this Warfare are in the choice ones of God oft-times reſerved to the Accounts made upon their Death-beds; and bleſſed are thoſe that being prepared, watch for it with Oil in their Lamps. And indeed thus it befel our Lord, for tho he carried his Croſs daily, yet not until then did the Pangs thereof fall upon him; for then, tho without Sin he ſuffered as a Tranſgreſſor, and tho ever bleſſed, he then bore the Curſe for us, (*as it is written, Curſed is every one that hangeth upon a Tree*); ſo as tho a Lamb ſpotleſs and without guile, yet died he as a Sinner of Sinners, and great was his tribulation; and the like we muſt expect: For if any Murmurings, Self-Wiſdom, Merit, or Idolatry remain in this Criſis, all that will have Chriſt, muſt caſt them away, reſerving nothing ſave Him and his Croſs, naked and crucified. What manner of Men then ought we to be, watching and preparing for the coming of our Lord? But to return, The Worldly Croſs which many of the Children of God competently eſcape, cannot be that Croſs which none avoid; yet do I not ſay, that any in Chriſt are exempted from a careful diligence in bearing that Croſs, when thereunto called; nor is it of Sin to take ſuch a Calling as may imbitter it, but rather judg this may prepare the way, and make the other more eaſy; for it hath often been a Means in God's hand to call Sinners and worldly-minded Men into the right way. And laſtly, I ſay, That he that cannot bear this Croſs, ſhall much leſs bear the other; and therefore betimes, and as preparatory, it behoves all Men to order their Hearts to undergo cheerfully what this Croſs can bring.

Art thou married? Thou haſt not therefore ſinned, for the Marriage-Bed is honourable, and Children the Bleſſing of God; yet by this means the worldly Croſs is more ſurely entailed upon thee, and the Duty of bearing it urged more ſtrongly: For to want natural Affection, is brutiſh; not to provide for our Widows, is to deny the Faith; and he that will not work, neither let him eat. Beſides, we owe a Duty to Nature, to the World, to our Country, to them ruling over us, to our Families, to give Obedience where Obedience is due, and where the Rule is ours, to exerciſe it in Love and Piety. And ſo incumbent are all theſe, as at the great Audit, every one muſt give an account of his Talent. But I ſay, to ſtrike the Nail home and right in this Matter, we ought to uſe the World, and not to abuſe it; to weep, as if we wept not; to buy, as if we poſſeſſed not: that is, to mourn for Relations, but not repine; to eſteem of Riches encreaſing,as if to morrow they would take wings; to know in theſe things there is no permanency; naked we come, naked we go; weeping we enter, and in groans we make our *exit.* He that gives, ſhall he not take? Who hath ſuffered moſt (even as *Job*) hath not ſuffered what his Sin hath merited, one for a thouſand; and therefore betimes to reſign all theſe is neceſſary, even as if we had them not; ſo as when they are required, we may part from them as if we had loſt nothing. For if a good Man lend to another for nothing, ſhall the Borrower murmur when he ſees fit to require his own? If therefore we retain theſe worldly Things better than others, let us not eſteem it as the effects of our Prudence, or reward of our Piety, but of exuberant Bounty; if they be rent from us, let us not murmur, or yet hope that we by patient enduring have entitled our ſelves to the reward of them that have taken up the real Croſs of Chriſt; but rather let us bear the worldly Croſs from moral Principles, as their proper and adequate Burden, even as ſome moral Men have ſtrenuouſly done, and thereby thought that Morality is ſufficient for theſe things; but yet if they faint too much, let Grace ſupport, and in mutual union conclude, That ſo tranſitory and frail is this World, and the felicity thereof, as it is not worthy their Tears or Care, and ſo reſolve together to fix their loves upon things Above, Eternity, Immortality, *&c.* But, I ſay, the Croſs of Chriſt is another thing, a Stranger to moral Principles, and hid from the natural Spirit, (at leaſt until it be ſubdued by the Divine, which it cannot be till Chriſt's Croſs hath begun to work) becauſe it knoweth not the Things of God: for none can take this Croſs, until he have ſome knowledg of God, and his Chriſt; no nor yet until they be enrolled his Souldiers, and have ſet before them the price of the immortal State, and have reſolved faithfully to fight the Good Fight. For as moral Riches are the Object of the moral Principle; and as the loſs of the hopes of them, is the worldly Croſs; ſo is Immortality the Object of the Divine Principle, and to have our Hopes delayed and obſcured to a certain deſpondency of the Croſs of Chriſt. Briefly, thus a Man muſt firſt be called from a natural State. Secondly, Muſt have given obedience to the Heavenly Viſion, reſolving to undergo all hardſhips in attaining immortal Life. Thirdly, Muſt alſo have bin converſant in the appointed means of obtaining thereof, and have found how far he falls ſhort of the Obedience required; alſo that his Righteouſneſs, Merits, and Performances in his own right, are Loſs and Dung, even as the Blood of a dead Man. And finally, be left ſo deſolate, as he may cry out with our Lord, *My God, my God, Why haſt thou forſaken me?* before he can perfect the Work of the Croſs, for this is to die with Chriſt. And indeed ſo terrible is it, as if he had not both opened and made eaſy the Way, and is ſtill at hand to help in the hour of Diſtreſs, there were no Fleſh that could abide it.

19. Now in general this is the Warfare, but happens in divers manners and degrees; for ſome periſh in the way, others ſcape through great Terrors and Amazements; ſome only mourn ſo as if they rejoiced, but none without ſome throws. Again, in ſome it makes a quicker and fuller Work, in others a partial and intermitting; yet ſhall not theſe be leſs precious in the ſight of God; but the firſt ſhall be laſt, and the laſt ſhall be firſt. For it is not in the Will of any Man, to make this War longer or ſhorter, total or partial, becauſe this is the Warfare that no Man can undertake at his own charge, nor may ruſh into it as a Horſe into Battel, nor ſeek or provoke his Enemy, till Chriſt lead him forth; for in ſo doing, he goes in his own ſtrength, runs into Temptations of his own procuring, and is ſure to ſuffer Loſs. For as in Martial Diſcipline, ſome Souldiers are ordered for the Field, ſome for Garriſons, and ſome to abide by the Stuff, and none may without Licenſe depart from his Poſt, nor may at his liſt go upon forlorn Hopes; and yet at the end every one ſhall receive equal Pay, and ſhare in the Prizes: So alſo in the Spiritual War. For as it is written, *God will not ſuffer any of his to be tempted above what they are able to bear*, and therefore in great Wiſdom and Love he appoints to every one that Armour and Service he is fitteſt for; and to be faithful therein is enough. For if two Talents be given, but four will be required; and where five are given, leſs than ten will not make up the expected Account. For if one be placed upon a high and ſafe Tower, and his Orders are only to watch diligently, becauſe therein the ſafety of many depends; it ſufficeth that he do ſo in ſafety, while others are in hazard. But if to another it be ſaid, In the Defence of this Paſs or Breach the ſafety of the Army depends, and thou being a Man of Strength and Virtue, I commit it to thy Charge, and require thee to keep it unto uttermoſt hazard of thy ſelf: ſurely not either to keep it, or receive deep Wounds, deſerveth Death. And therefore 'tis not in Man to order this War as he liketh, or to make it

eaſy or hard, but to take as God diſpoſeth it, better or worſe; not prying into the nakedneſs of a Seal or Sign, but as Chriſt diſcovers it by his withdrawing his appearance in them; yea, and then to beware he deride not at them, as *Cham*, the Father of *Egypt*, did at the nakedneſs of his Father, the Preacher of Righteouſneſs, leſt his Curſe follow; but to cover them with *Shem*, and reap his Bleſſing. For tho it ſatiate not, yet hath the Command put upon it a reverential Fear, requiring Obedience. *Keep* (ſaith *Solomon*) *the Word of the King, becauſe of the Word of the Oath of God: Be not haſty to go from his Preſence, for he doth what he pleaſeth; who may ſay to him, What doſt thou? Who keeps the Commandment, ſhall know no evil; and the Wiſe of Heart diſcerneth Time and Judgment; for to every good Will there is a ſet Time and Judgment. But when it* (the Judgment) *ſhall be, he knoweth not; for who can tell when it ſhall be? No Man hath Power over the Spirit, to reſtrain the Spirit, neither Power in the Day of Death, neither diſmiſſion from the Warfare; neither ſhall Impiety or Superſtition* [or Preſumption upon Grace] *deliver her Eſpouſed.* So as every good Will of God is holy in its ſeaſon, and we may not ſay, This or that is naked or unprofitable, why haſt thou commanded it? For in ſo doing we deſpiſe that which God hath predeſtinated as the Means of our Salvation; neither, when they ſatiate not, may we eſteem them as aboliſhed things to us; neither, tho ſlain by the Beaſt, and their dead Bodies lie in the Tents of *Cham*, which is Spiritual *Sodom* and *Egypt*, ought we to rejoice, as delivered from their Yoak, for they ſhall live again; for it is not the Ordinance, but the Idolatrous uſing, that ſhall periſh; for the word is, *Do theſe things until I come.* And no Power or Principality in Heaven or in Earth can aboliſh any Decree of God, ſave the ſame good Will that gave it; and therefore haſte thou not out of the preſence of the King, but in awful reverence fear before him; for indeed this is no other than the Legal School-Maſter, that brings to the Yoak which is eaſy, and Burthen that is light. For ſurely no Man at his firſt Obedience to the Call of God, doth ſtraightways arrive at the new Birth, or is made free in that Freedom in which the Spirit maketh free, but ſets forth in bondage to Ordinances, which God winketh at, permitting the Soul to be eager therein, until he ſees the fit time of thruſting Thorns into its Fleſh, and ſo by piece-meal levels the Pride thereof. For ſo incident it is to Fleſh and Blood, to make Reaſon the Interpreter of the Command, and ſo naturally it falls in with it to believe God cannot be pleaſed without working of Righteouſneſs, and Merit, according to its own Interpretation of the Rule, that the Soul will not be beaten out of this way, until full Experience hath convinced it; which Experience muſt ariſe from many zealous Eſſays made; and the Conviction, from the Ineffectualneſs of the Eſſay; and the Ineffectualneſs, from Chriſt's hiding the Ordinance. And hence it is that where zealous Performances are not, there can be no Conviction; and therefore 'tis moſt neceſſary, that the Soul ſhould be zealous in them, until this Conviction be wrought, which (as I ſaid) cannot be, till Chriſt be withdrawn out of them, and the Fleſh be pierced with many Sorrows. And hence alſo it comes to paſs, that no Man can come to this Warfare, before Chriſt lead him, nor make it total as he pleaſeth. For ſeeing God will not ſuffer any Man to be tempted above what he is able to bear, and ſome are weaker than others, it often falls out that the Warfare is begun in one Ordinance, and that leaſt weighty, to the end the Soul may be initiated, and trained up to harder Service; and this being well fought, (that is, the Legal Uſe gently reſigned, and Spiritual enforced,) God may either preſently, or after a long Interval and Refreſhment, call it to another, and another, as he ſees beſt, (and happy is it for poor *Adam*, that he hath taken the Management into his own diſpoſal): In all which the Soul ought to follow its Leader; to march, when he ſays, March; and to reſt, when he ſays, Reſt, be it Night, or be it Day, Winter or Summer, even as the Hoſts of *Iſrael* gave obedience to the Cloud by day, and Pillar of Fire by Night.

20. And indeed ſo neceſſary is the reſignation of the Conduct of this Trial into the hands of our Lord, that altho it is no other than a more full ſubduing the Arm of Fleſh in us, to a more cloſe Union with him, and a departing from our Loſs and Droſs for his Righteouſneſs; yet I do think it is not the Duty of any to ſeek to haſten it, becauſe ſo doing muſt proceed from a Confidence in our own Strength in undergoing it, or a Preſumption we have ſo well kept the Word of his Patience, as in the Merit thereof we have obliged him to keep us in the Hour of Temptation: But rather to pray it may not come upon us, yet watch for it; and having ſo done, to rejoice in it when it comes, as then knowing it is not from our ſelves, but of God, who ſees fit to try and purify us, as Silver in the Fire.

And this I gather from theſe Scriptures: Firſt, Chriſt bid his Apoſtles, *Watch and pray, that ye fall not into Temptation.* Which Saying was in the ſame hour the great Trial of the Croſs took hold of him. And again, the ſame hour he prayed the Father, *That this Cup might paſs from him, if poſſible*, (yet with reſignation, *Not my Will be done, but thine*,) in which (as in all things) we ought to imitate him. And again, he hath taught us to pray, that *Our Father which is in Heaven would not lead us into Temptation*; by which I take it this Trial or Warfare is meant, becauſe God * tempteth not in any other manner, for he doth not entice or allure to Evil, but only tries and proves. So that when God

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* *There are ſundry kinds of Temptations: Two wherein Men tempt God; the firſt, diſtruſting him, as where the* Iſraelites *tempted God in the Wilderneſs*, Can he prepare a Table in the Wilderneſs? Is God among us? *And 2dly, in preſuming upon his Goodneſs, to the neglect of our Duty; as*, Thou ſhalt not tempt the Lord thy God, *Mat.* 4. *Which was our Lord's reply to Satan*,

Satan, tempting him to a preſumptuous Exploit. *Alſo two befall Men: One from God, as he tempted* Abraham, *which is not ſeducing or alluring to evil, but a Trial how far we can deny all things (even* Iſaac, *and the Promiſe) for him. The other from Satan, or our Luſts, alluring to Sin. And thus God never tempts, as 'tis written,* Jam. 13. Let no Man ſay he is tempted of God, for he cannot be tempted with evil, neither tempteth he any Man: but a Man is tempted, when he is drawn away with his own Luſt, and enticed. *A third alſo of this kind may be admitted, tho indeed but made up of both the other, namely, where the holy Spirit leads or drives one to give an opportunity to be tempted, and Satan and Luſt lays hold of it, and enticeth to evil; as our Lord, who was tempted in all things like us, was* led, *(or as St.* Mark) was driven by the Spirit to be tempted of Satan. *But now in the great Trial all theſe come at once; for when God ſaith, Now is the fit hour of this or that Man's Trial, the Spirit leads him forth, and Sin and Luſt lay their Snares. But altho God may be ſaid to tempt or prove, as he did* Abraham, *yet it is in a certain particular Underſtanding; for he (as St.* James *ſaith) tempteth no Man, becauſe the root and matter of the Temptation ariſeth from our own Luſts or Infirmities; As in* Abraham, *tho Father of the Faithful, yet was it the weakneſs of Faith, and too great confidence in the Promiſe of* Iſaac, *in a fleſhly Interpretation, that gave the Strength and Occaſion of his Temptation: for if he had been perfect in Faith, the Sacrifice had neither been a Trial, nor had a Trial been needful, becauſe no room for Diſtruſt; or if he had not had ſome carnal Hopes in* Iſaac, *which God would remove, there had been no need of withdrawing his Hope, and fixing all Hope in God alone. And therefore God rather tempted* Abraham *permiſſively than actively, that in the Trial his Faith might be ſtrengthned, and carnal Hopes aboliſhed. And ſurely God never tempts Man otherwiſe. By a ſimilitude I expreſs my meaning thus: The Dugnhil, while the pure and ſpotleſs Beams of the Sun ſhine upon it, doth more abundantly thruſt forth its noiſom and loathſom Stinks, than in its own Nature, as temperant; yet doth not the Sun make or augment them, but only by operating and rarifying that filthy Nature in it, gives it power of ſending forth its Corruption more abundantly; ſo as neither doth the Sun cauſe the Stink, nor without it could the Dunghil ſo ſend it forth. And ſo, I ſay, the Sun of our Righteouſneſs deals with Dunghil-Natures, not tempting them by the influences of his pure and holy Spirit, but whiles it ſtirs up to Life and Activity, they produce ſuch effects of Corruption, as are original and inbred in them.*

God tempts, he proves; and when Satan tempts, he allures to evil. Whence, I ſay, we ought alway to have it in our Prayers, that God would not prove or try us by Temptation, but ſtill to be diffident of our ſelves, to fear that even when we think we ſtand faſteſt, we may fall. But having thus beſought, and being thus armed with this humble Diffidency, if then God will lead us to be tried, we ought cheerfully and couragiouſly to take up the Croſs, becauſe then we go not in our own virtue, but his, and have his Promiſe he will ſtand by us; as is written, *Becauſe thou haſt kept the Word of my Patience, therefore will I keep thee in the Hour of Temptation, which muſt come upon the whole World, to try them that live upon earthly things*. And ſo ſhall ſuch be bleſſed in their Trial, as is written, *Jam.* 1. 2. *Brethren, count it all Joy, when you fall into divers Temptations, knowing that the Trial of your Faith worketh Patience: And let Patience have its perfect Work, that ye may be perfect and entire, wanting nothing.* And again, *verſ.* 12. *Bleſſed is the Man that endureth Temptation; for when he is tried, he ſhall receive the Crown of Life, which the Lord hath promiſed to thoſe that love him. But let no Man ſay, when he is tempted, I am tempted of God:* See the Margin. And in another place, *Fear none of theſe things which thou ſhalt ſuffer; behold, the Devil ſhall caſt ſome of you into Priſon, that ye may be tried, and ye ſhall have Tribulation ten days; but be faithful unto Death, (even the Death of the Croſs,) and I will give you a Crown of Life.* And it is remarkable, that upon ſuch like Trials as theſe, God hath, where the Fight hath been well fought, poured in Mercies bountifully; as to *Noah* after the Flood, to whom the everlaſting Covenant was given; to *Abraham*, after his great Sacrifice, *By my ſelf I have ſworn, ſaith Jehovah, becauſe thou haſt not with-held thy Son, thy only Son; in bleſſing I will bleſs thee*, &c. Alſo *Job* was abundantly redintegraced. Again, at the Waters of Strife, where God proved the People, and they did but competently ſuſtain it, (for they murmured); yet there he made a new Statute and Ordinance, he proved them, and gave them a new Promiſe; of which *David* thus; *Thou calledſt in Trouble, and I delivered thee, I anſwered thee in the hiddeneſs of Thunder.* Now theſe things are written for our Inſtruction, and ought to be great conſolation to us in the height of our Tribulations, when brought by God; yea, tho both the worldly Croſs, and Croſs of Chriſt meet upon us at once, as they did upon *Job*, yet ought we to undergo them with his Patience and Faith, (the Lord gives, and ſhall he not take? I know I ſhall come forth as Silver tried in the Fire, I know I ſhall ſee my Redeemer with theſe Eyes) nay, as St. *James* ſaith, with Joy, knowing all things ſhall be deſtroyed which are enemies to our Happineſs, and that preſerved, purified, multiplied, and exalted, which is a Friend. In *Ezek.* 14. there is this remarkable Paſſage, *If I ſend the Sword, Famine, noiſom Beaſts, Peſtilence, to cut off Man and Beaſt; tho* Noah, Job, *and* Daniel, *were in it, As I live, ſaith the Lord, they ſhould neither deliver a Son or a Daughter, they ſhould but deliver their own Souls. Yet therein ſhall be left an Eſcape of Sons and Daughters, brought forth; and they ſhall come forth to you, and ye ſhall ſee their Way, and their Actions; and ye ſhall be comforted upon the Evil I have brought upon* Jeruſalem, *and you ſhall be comforted when you ſee their Way, and ſhall know that I have not done what I have done without cauſe, ſaith the Lord Jehovah.* Now this in an Allegory refers to this Trial; and theſe four Evils, to that Famine and Plagues which God ſhall bring in this Day: For the Soul ſhall then hunger after Righteouſneſs, and not be ſatiated in its daily Bread, becauſe Chriſt is withdrawn; and that is the Famine. And all our Luſts ſhall periſh by the Sword of the Spirit, by the Lion of the Tribe of *Judah*, and Peſtilence by Noon-day. Only the Famine of the Preacher of Righteouſneſs by conſumption, the Patience of *Job*, and ſelf-judging Wiſdom of *Daniel*, ſhall deliver themſelves. And out of them ſhall ſpring forth a new-born Nature, in which ſhall be comfort, and we ſhall rejoice in the Wiſdom and Goodneſs of God, and perceive with Joy how he hath ordered all theſe to work together for the Good of them that love him, and have kept the Word of his Patience.

21. Whence therefore, I ſay, we ought to pray, that we may not be led into this Trial, and yet having ſo done, to rejoice in it, when the Spirit of God drives to it, becauſe he will keep us, and that Saying ſhall be verified in us, 1 *Cor.* 10. 13. *There hath no Temptation befallen you, but ſuch as is common to Men; but God is faithful, and will not ſuffer you to be tempted above what you are able; but with the Temptation will make a way to the Eſcape* (of *Noah*, *Job*, and *Daniel*, and their Sons,) *that you may be able to bear it.* But it is alſo remarkable, how the Apoſtle bounds this before and after with the next Context, (even with thoſe Bounds all the Faithful ought in this Warfare to confine within): The firſt is, *Wherefore let him that ſtandeth, take heed leſt he fall*; namely, not to err by preſumption of our own Strength, or thruſt into the Battel as the Horſe; for who doth ſo, if he fall, he hath his amends in his own hands. The other Bound is, *Wherefore, my Beloved, fly from Idolatry*; which is, When the Call cometh, make not Duties a *Nehuſhtan*, but gird up your Loins, and follow your Captain, believe his Conduct and Banner are ſufficient Pledges of Victory; for now to rely on Horſes or Chariots of your own ſetting forth, is flat Idolatry, and Idolatry is the Rock of Perdition in the way. And he that thus ſtands upon his Guard, at his Poſt and confined Station, let him count his Temptation all Joy; but if he go beyond theſe, let him thank himſelf for all the Loſſes and Buffetings he finds.

22. Laſtly; All Men ought to watch hourly for this Hour, (as oft is admoniſhed under Penalties and Bleſſings); As our Lord, *Watch, for the hour comes as a Thief in the Night; Watch, for you know not the hour the Lord cometh; Be ready, for in an hour you think not of, the Son of Man cometh; and bleſſed*

bleſſed is the Servant, who when his Lord cometh he findeth ſo doing: Which is not ſmiting his fellow-Servants, or reproaching them, as if he were more holy than they, but being humble of Mind, ſenſible of Infirmity, diffident of his beſt performances, knowing the Lord will come to try his Heart and Reins. And this muſt be a moſt excellent preparative Poſture, foreſeeing the far end of the Account is, *to ſubdue the Arm of Fleſh, and to account all our Righteouſneſs, by Works, as loſs and dung for the Croſs of Chriſt*; it muſt needs be a good Introduction to know all Fleſh is vain and light in the Ballance. Now therefore, thus prepared, ſet thy Conſcience for Watch-man, bid it declare whatſoever it ſeeth; and call by Night as well as by Day, Watchman, what ſeeſt thou, what of the Night? And if he ſays, Behold, my Lord comes as a Lion, and it is the dead of the Night: ceaſe thou from folding thy Hands together, rouze up, and offer a Peace-Offering; and if it ſhall not be accepted as formerly, and thy Watch-man chargeth thee not with Omiſſion, Commiſſion, or lack of Zeal, above wonted Infirmity, ſuſpect thy Hour is at hand; and if thy Hunger after Chriſt encreaſe, and ſatiation in Duties decreaſe, be aſſured thy Lord cometh to prove thee, how far for him thou canſt deny all things: And if thou be an eater of Herbs, obſerver of Days, or a truſter in Ordinances of Man, or beggarly Elements of the World, theſe will be firſt required, which quickly ſhake off as the Fig-tree doth her untimely Fruit, when ſhaken by a great Wind. But perhaps next even commanded Duties may be brought under diſgrace, and then thy Caſe will be more difficult, for they are Holy; yet Chriſt being hid, they cannot ſatiate, for it is not the Ordinance that ſanctified Chriſt, but Chriſt the Ordinance; thou haſt ſtayed in Prayer, and thy Heart was ſleepy; thy Tongue ſlow, and thy return as blaſted Fruit; thou haſt tried again, and wert as a dumb Man without utterance; but be not caſt down, but go the third, yea, the ſeventh time, perhaps it may be granted thee to ſigh and mourn in Spirit; how knoweſt thou but thou mayeſt find a Tear of Godly Sorrow, which God will bottle up; or in a Groan mayeſt offer up a well-pleaſing Petition, which could not be uttered in words; therefore be not deceived of thy Birth-right, for 'tis not to aboliſh the Duty that this befals thee, but thy whoriſh Pride and Deceit; for formerly thou boaſteſt in thy many and pleaſant words, proceeding from head to head in method; and tho when thou hadſt finiſhed, thy deceitful Heart ſaid it is naught, it is naught, yet in ſecret boaſted with the *Phariſee*, *I thank thee, I am not as this Man*; I pray without Book, now I have obliged God to do me good, in bleſſing and confeſſing him in Spirit; but learn thou, That the ſighings of the Poor and needy God will not forget: And this being fully ſet upon thy Heart, God will enlarge thy Mouth again, and thy Tongue ſhall be like a Hind let looſe. Haſt thou given Alms, and thy Heart recoileth upon thee, that it was not in pure Charity, but to ſtop the mouth of a guilty Mind, or to obtain a better Reward for thy ſelf? yet by no means withdraw thy hand, but even now, whilſt this Sentiment is upon thee, make haſte, and go and give again more largely than before; for thy Mind cannot tax thee now that thou giveſt for baſe ends, whilſt thou believeſt ſuch Gifts bring no Bleſſing, but rather a Curſe. Perhaps thou haſt heard or read a gracious Promiſe, and thy Soul found no reliſh in it; yet hear and read again, if it be but for the Commands ſake, and that Obedience is better than Sacrifice. And again, conſider the Promiſe is here, it cannot fail, becauſe the Promiſer is faithful and juſt to forgive Sins if we confeſs them. But thou wilt ſay, Truth, but the Promiſe belongs not to me, becauſe I cannot believe. This indeed I grant is a ſtrong pang, but no ſtrange thing; for thou muſt alſo reſign the Promiſes as *Abraham* did: for in ſacrificing the Promiſed Seed, he reſign'd back the Promiſe, for if in *Iſaac's*, both *Abraham* and all Nations muſt be bleſſed, then with him ſacrificed, and as yet without Seed muſt the Promiſe ceaſe, and in it all Hopes ſave in the Promiſer alone; therefore this is the great Point, and there remains nothing, but that thou give it back in *Abraham's* Faith, which is in aſſurance that thou ſhalt receive it again, and not in a Figure, but Eſſence; for indeed it is but required of thee in the Figure. Beſides, there is not a Promiſe in the whole Book of God, but thou haſt put thine own conſtruction upon it, miſ-ſhaping it to the purpoſe of thy legal and carnal Heart, and ſo believed in it; ſo as in truth thou didſt not believe in the pure Promiſe of God, but in an Idol thy Invention had form'd out of it; and it is but this Idol thou muſt offer up, for the Fundamental Promiſe is, *The Seed of the Woman ſhall bruiſe the Serpent's Head:* and as thy Fathers miſ-ſhaped it, ſo haſt thou; they thought he would do it in Power and Might, but it was fulfilled in Infirmity and Death in due time, as thou knoweſt; and now the Promiſe being, *Believe, baptize, and be ſaved,* thou thougheſt a formal Baptiſm, with ſome few ſhreds of thine own Righteouſneſs, would carry thee up to Heaven on Eagles Wings; but thou waſt miſtaken, God's Ways are not as thy ways, nor his Thoughts as thine, for thou muſt baptize in his Death, all thy Righteouſneſs muſt go into his Grave; thy Merit muſt become as rags, and thou and all thy Vertues muſt ſtand ſtill, as *Iſrael* did at the *Red-Sea,* while he treadeth down the Seed of the Serpent under thy feet; for he will make good his Promiſe, but not in thine, but his own Way; and therefore indeed thou giveſt it not up, but thy own miſſhapen conſtruction of it, and therefore yield it freely, and know nothing (beſide thy own unworthineſs) but him, and truſting in him; abhor thy ſelf, repent in Aſhes, and the thing is done; as a ripe Fruit thou ſhalt drop into the Land of the Living.

And here let me interpoſe one word of Advice to them in whom this Confuſion and Diviſion have taken hold; that is, when Brother and Siſter-Gifts begin to accuſe and criminate each other; then ſtop thine Ears againſt the Accuſation; but if any accuſe it ſelf, then hear with tender compaſſion; for if my Experience deceive not, That is Satan in the form of an Angel of Light. And thus is Chriſt teaching us to judg our ſelves; that is, If Faith ſtand up and perſwade that it hath laid hold of the Promiſes aright, and without doubting believed, but Obedience, Prayer, Charity, *&c.* have ſtoln the Wedg and Babyloniſh Garment, and troubled *Iſrael* in this; then be aſſured, this is not Faith, but bold-fac'd Preſumption, rigged forth by Satan, in the out-ſide form of Faith, and therefore ſend him out of the Camp, in the Vally called *Achor*, unto this day. And ſo if Obedience, Prayer, Good-works, or any Gift ſtand up, upon ſuch-like terms, reject them as Accuſers of their Brethren, perſwaded by Satan to act his part; but if Faith accuſe it ſelf (or being accuſed by others, as the *Acan*) is ready to confeſs the Fact, I have ſinned, theſe are innocent; I had a great truſt in the Army, I carried the Shield, but fiery Darts falling as thick as Hail, I fainted and fled away; I am the guilty *Jonas*, caſt me over-board, and ye ſhall live. Now in this ſtate call every Grace to its ſtation, let the Rowers row hard; let the Steerage be plied, and call to him whom the Wind and Sea obey; but if the troubled Conſcience ſtill foam, and the Spirit bluſter from on high, and no hope to bring it ſafe to Land; there's no Remedy, over-board it muſt, but yet ſhall not periſh, for out of the Belly of Hell it ſhall cry and be heard, and after a while (perhaps three Days and three Nights) it ſhall ſing to the Lord a New Song; *Thou haſt brought me from Corruption, my Soul fainted in me and I remembred thee, my Prayer came before thee.* They that obſerve lying Vanities, forſake their own Mercy. And thus do thou with every Gift which hath its more immediate Life in God, as Faith, Hope, Love, *&c.* ſuch, I ſay, as if a Man could give his whole Subſtance, for it would be contemned: But if a practical Gift, commanded by God as an Offering from thee, fall under

der this Self-condemnation ; then neither be ſo haſty to call others to its aſſiſtance, nor yet to caſt it out, (becauſe he that ſo commanded, hath alſo given it a certain Talent to perform, at leaſt in ſome meaſure) but rather ſtir it up to take an Oar into its own hand ; that is, if Prayer ſay, I am formal, I profit not, I have no life in me ; If Charity ſay, I am a Merit-monger, and my Alms hypocritical ; If Faſting ſay, I am vain-glorious, and Phariſaical, caſt us over-board and be ſafe : do not humour them at all in this, but encourage them to ply afreſh, and to ſpeak my own ſenſe ; I judg this the very great and critical Point, of ſowing the good Seed in Sorrow, which ſhall come again rejoicing, and bringing its Sheaves with it : for neither can Prayer, Charity, Humility, or any of the practical Siſterhood, in this State ſow in Hypocriſie, Vain-glory, Merit, and ſuch Canker-worms, but only in that acceptable Obedience, I will do all I can, and call my ſelf the moſt unworthy of thy Servants ; my Faith is dead, my Performances without life, yet I will obey. Rev. 14.12. *Here is the Patience of the Saints ; here are they that keep the Commandments of God, and the Faith of Jeſus Chriſt. And a Voice from Heaven, ſaying, Write, Bleſſed are the dead which die in the Lord, from henceforth, yea, ſaith the Spirit, that they may reſt from their painful labours, and yet their Works ſhall follow them. Behold the Harveſt,* (verſ. 14.) *is at hand.*

23. But yet this Battel being thus far ſucceſfully atchieved, yet do not ſay thy Warfare is wholly finiſhed, only that abundantly great is thy advantage, for thou haſt gotten a ſtrong City, the Bulwarks whereof are Salvation ; but yet Chriſt who enrolls thee now as a free Volunteer, requires thou ſhouldſt ſtill watch, and ſtand upon thy Guard ; for ſo inveterate and reſtleſs an Enemy is Satan, as he will never give thee reſt as long as thou art in this Body ; and is grown ſo crafty, that he knows both where thy weak part is, and how to form fit Weapons againſt it. And tho this is not that we ſhall now inſiſt upon, yet againſt one moſt deſperate ſnare

we ſhall briefly enter a Caution, which is, That as ſoon as thy Enemy perceives thou haſt eſcaped all his Stratagems, laid to entangle thee in the Fetters of Superſtition, he next ſeeks to make thee drunken with the pleaſant Wine of Free Grace; and therefore ſuggeſts, that ſeeing Duties are of no force, but Grace alone effects Salvation and Peace, therefore there is no need to be longer converſant therein, for they are but legal, and thou art dead to the Law, and conſequently free from them; and ſo to weary thy ſelf in that which profiteth not, is to ſpend thy time and ſtrength for nought. Now this is not a leſs dangerous than pleaſing Temptation,even a voluntary rendring back to Satan a ſtrong City, which with much labour and ſorrow, thou by the help of thy affecting Friend hadſt forced from him; for to ſpeak freely what is upon my heart, I ſay, No Man can make right uſe of Duties and Spiritual Weapons, until he have found the nakedneſs thereof, namely, that they cannot to any purpoſe offend an Enemy, or defend a Friend, till they receive both Edg and Temper from Free Grace; for to truſt in their legal Force, is but a painful labouring in Tears, and ſowing in Sorrow a Thorn in the Fleſh; but having received a due temper in Grace, they reap in Joy: therefore it were uttermoſt Folly, yea, ſpiritual Madneſs, after Wiſdom hath taught the right uſe of Ordinances, and ſaving Vertues, to caſt them off in pride of Spirit; like that Huſbandman who plows in the ſweat of his Brows, viſits his Corn early and late, but now when it grows white towards Harveſt, breaks down his Fences, and lays it open to the wild Boar, Beaſts of the Field, and Birds of the Air, not foreſeeing Winter and Want ſhall break in upon him as an armed Man; or like a Man unskilful yet at his Weapon, but will ſeek out and provoke a ſtrong and ſubtil Enemy, tho often buffeted for his pains; and ſometimes through want of skill, woundeth himſelf; but being come ſo expert and redoubted at Arms, as his Foe dares not openly withſtand him, but by ſubtilty ſeeks to entrap him, caſts away his approved Weapons, and falls aſleep in full ſecurity, giving his Enemy the advantage he deſired, namely, to bind him faſt,and impriſon him in the Darkneſs of *Egypt*, and Fetters of Senſuality, where he may wallow for ever, if his affecting Friend do not in tender mercy drive him forth, as he did *Lot* out of *Sodom*; and indeed ſo bountiful is our Captain, as he will not willingly loſe one Hoof that hath followed him, throughout the warfare of his Croſs, but will ſave, at leaſt, ſome of theſe by Fire; 1 Cor. 13.15. *He ſhall ſuffer loſs, but himſelf ſhall be ſaved, yet ſo as by Fire*, (of which more hereafter). But I fear ſome may have ran beyond the limits of Compaſſion; for but to have nibled at the Bait, is of great loſs; and doubtleſs to ſwallow it greedily without remorſe, is as great a deſolation, as a Son of *Adam* can pull upon himſelf, even utmoſt licentiouſneſs, full-ſumm'd prophaneneſs, and boldneſs in Sin, beyond what nature, in a natural way, dare perpetrate; whom (I take it) the Apoſtle defines thus, *For many walk, of whom I have often told you, and now weeping, They are Enemies of the Croſs of Chriſt; whoſe End is deſtruction, whoſe God is their belly, and whoſe Glory is their ſhame, who mind earthly things.* Phil. 3.18. Again, *Jude* 18. *They* [the Apoſtles] *told you there ſhould be Mockers in the laſt times, who ſhould walk after their own Luſts; theſe be they who ſeparate themſelves, not having the Spirit. But ye, Beloved, build upon Faith, and pray in the Holy Ghoſt; love God; look for Mercy through Chriſt: and of ſome have compaſſion, making a difference; and others ſave with fear, pulling them out of the Fire.* Now theſe are them *Paul* ſpeaks of in the former Texts; and again, another thus, 2 *Pet.* 2. 17. *Wells without Water; Clouds carried in a Tempeſt, to whom the Miſt of Darkneſs is reſerved for ever: for when they ſpeak great vanity, they allure, through the Luſt of the Fleſh, through great wantonneſs, thoſe eſcaped them, converſant in Error; whom whilſt they promiſe Liberty, are themſelves ſlaves to Corruption,——and their latter end worſe than their beginning:*

For better had it bin for them not to have known God, or Chriſt, or an Ordinance, than after having taſted the Heavenly Gift, and bin made partakers of the Holy Ghoſt, to fall back to ſuch bold prophaneneſs, or ſenſuality, as is not known or heard of among Heathens; Trees twice pluckt up by the Roots; Brands in the Fire ſcarce capable to be plucked forth; therefore, I ſay, watch, and be ſober, be not high-minded, but fear; caſt not away thy Soul's fair hopes in Ordinances, but hating the Garment ſpotted with the Fleſh, always take part with the Law of the Conſcience in its Warfare againſt the Law of the Members. But of this more anon.

Now it even of courſe falls out, that the Soul, which in the former Warfare was moſt rebellious, and yet is at length ſubdued, ſhould be moſt ſubject to this Temptation; for Man by nature is apt, being convict of one extream, to run out unto the other; and beſides, *as a Man ſoweth, ſo ſhall he reap.* And hence (as Experience confirms) as a Man begins his Warfare, ſo oft-times he finiſheth it; that is, He that in his natural ſtate walks in full riot, ſinning boldly in contempt of God and Piety, if God ſhall yet bring this Man under Conviction, by ſtrong hand, his Call is uſually in great terror, and this uſually puts him upon a more legal and ſuperſtitious way of Worſhip; and not ſeldom more out of a ſervile fear of puniſhment, than a true love of God, or Good; ſo as the old root of Concupiſcence is not pluckt up, but brought under by fear of Wrath; and therefore, as formerly, he found that by contempt of God and Duties, Wrath was exaſperated: So now by a more ſervile Fear, and rigid Obedience, he ſeeks to procure Peace, and therefore is ſuperſtitious in all things, rigid toward others, and ready to perſecute all, not of his own length and meaſure. Now if this Man be called to this War, he contends ſtubbornly; accounts free Grace a meer Harlot, as *Judah* did *Tamar*; believing there is no way to redintegrate what former contempt wounded, but by an over-acted Zeal which might countervail it; and thence as one ſtrong hold fails him, he raiſes another, and makes every one a falſe Chriſt, and runs after every one that ſaith, *Lo, here*, or, *Lo, there he is*, and often periſheth in the way. But if through Mercy he eſcape this Snare, yet is he very liable to the ſecond temptation: for now perceiving the large Arms and free Heart of Grace, he for a while, like Seed ſown in ſtony ground, rejoyceth in it; bleſſeth God as large in bounty, but withal, haſting to the other extream, deſpiſeth his former folly, in truſting to Duties; counts them fooliſh, and ſmiling at his former zeal therein, applauds his own Wiſdom in diſcerning their nakedneſs, and ſetting him at freedom from a needleſs Yoke: And now his ſervile Fear being removed, the Roots of his former licentiouſneſs not (as we ſaid before) extirpated, but only lopt and kept under by fear of puniſhment, ſprout forth to the great abuſe of the Heavenly Giſt unto wantonneſs. Yet ought not this to diſcourage any Man from repenting of his evil ways, for *the Lord delighteth not in the death of a Sinner*; as it is written, *Ezek.*18. 21. *If the wicked turn from all his ſins, and keep my Statutes, and do what is lawful and right, he ſhall thereby live and not die; all his tranſgreſſions he hath committed, they ſhall not be mentioned to him; in his righteouſneſs that he hath done, he ſhall live.* But yet upon the whole, it is good to be forewarn'd, and watchful over ſuch Temptations as are moſt incident to that manner of ſowing he hath ſowed. And therefore, I ſay, it behoveth all Men to *remember their Creator in the days of their Youth, before the evil days come, and Years draw nigh, when God ſhall ſay, I have no pleaſure in them: for becauſe when I called, they refuſed, and ſet at nought all my Counſel, I will laugh at their calamity, and mock when their fear cometh.* Therefore, I ſay, when God calls, delay not, ſay not in thy heart, I have yet time enough to repent and turn to the Lord; for few, if any, ſo hoping, have found the way of Godly Sorrow: but if thou haſt loſt ſome time in riot and prophaneneſs, and at length a ſtrong hand forceth thee to repentance, let it be ſincere and hearty, not for fear of puniſhment, but for love of him that called thee, and his Chriſt that died for thee: and tho thou lay thy Foundation in legal Fear, yet mayeſt thou by Prayer, Faith, Experience, and Patience, convert it into reverential Love. Which endeavour for legal Fear is often ſervile, and ſervile Fear is an hypocritical bridling Sin for baſe ends; and as ſoon as Grace ſtops the cries of Guilt, it ſlacks the Reins, and Luſt takes its career;but Love digs up the Root of whatſoever thing is hateful to its Beloved, and is moſt pleaſing to God and Man. Fear, I ſay, of the ſin-revenging God, may, as with an Anvil and Hammer, break a flinty heart in pieces, but every piece is ſtill Flint; but Love, like Oil, ſhall make it ſupple and pliant; and the more as Grace and forgiveneſs of Sin manifeſt themſelves, it loves and becomes more obedient. But if yet thou haſt not obtained Love, yet do not hope to expiate thy former evil life with any Righteouſneſs of thy own; and above all, eſteem not the perſecuting or reproaching a Brother, any kind of Merit, but if he hath offended thee, forgive him, as thou deſireſt God ſhould forgive thee. And again, while legal Duties bear a high rate in thine Eyes, yet ſtill let what is thy own Act be of mean account; Know God will try it, and it will be found light in his Ballance; and ſo being humble in thy own eyes, walking in conſumption of the Arm of Fleſh, in love with thy Brethren, and watching for the day of thy Tryal, thou ſhalt find favour, and God ſhall deliver thee in ſix Evils, and the ſeventh ſhall not harm thee. That I would ſay is briefly thus, Haſt thou bin formerly licentiouſly wicked, and now art a Convert? If thou doſt hope to clear Scores with God, by reſtraining thy Luſts, excedency of Merit, and yet but a ſervile fear and terror of the Sword of Juſtice; it is the Spring and Plumet of thy Obedience; it muſt fall out that when Grace ſhews it ſelf to the taking away the Fear, that alſo thy Obedience ceaſes, and thy

Luſts again break forth; and in the mean time thou art in a miſerable ſtate; firſt, Becauſe ſervile Fear and a wounded Spirit are thy Tormenters, and yet beſt Friends, upholding thee from uttermoſt Perdition. Secondly, Becauſe Grace, which is the only true Balſam againſt Sin and Guilt, is become thy moſt perfect Poiſon, ſo as it is of Grace not to let thee ſee Grace. But on the contrary, I ſay, tho thy Sins were as red as Scarlet, tho thou hadſt been a Beaſt of *Epheſus*, yet if in true and ſincere Obedience thou turn to God, converting thy ſervile Fear into Love, Self-confidence into Self-condemnation, and thy eager perſecuting Spirit into brotherly Affection, thou mayeſt in this well-fought Fight waſh thy ſelf as white as Snow, and free thy ſelf from the evil of this laſt Temptation; becauſe the Love of God will more powerfully reſtrain thy rebudding Luſt, than Servile Fear can; yea, the Lord himſelf will be thy Keeper, as he hath promiſed, *Becauſe thou haſt kept the Word of my patience, I will keep thee in the hour of temptation, which ſhall come upon all the World to try them that dwell upon the Earth.*

24. Now this Warfare is in ſundry places and divers manners repreſented in the holy Scripture, in Allegory, in Proverbial Speeches, and Prophecies. The Fathers did not only ſee it in Proſpect, but by Faith (which makes things afar off as preſent) in the Promiſe did enjoy it, and obtained a good report. And of this we ſhall now join ſome few Texts, and more hereafter, as occaſion offers.

Our Pſalmiſt hath many Paſſages touching this, whereof one thus, *Pſal.* 118. *Out of my Straits I invoked* Jah, *and in largeneſs, or enlarging me,* Jah *heard me.* Jehovah *is for me, I will not fear what Man can do unto me:* Jehovah *is for me among my Helpers, and I ſhall perceive them helping me. It is better to truſt in God, than in free-born Princes.* Verſ. 10. *All Nations compaſſed me about, but in the Name of the Lord I will cut them off.* 11. *They compaſſed me, yea, they compaſſed me, but in the Name of the Lord I will cut them off.* 12. *They compaſſed* *me like Bees, they are extinguiſhed, as a blaze of Thorns, in the Name of the Lord; therefore I will deſtroy them.* 13. *Puſhing thou puſhedſt at me to caſt me down, and the Lord helped me;* Jah *is my Strength, and my Song, he is my Salvation.* 15. *The Voice of Praiſe and Salvation is in the Tents of the Holy; the right hand of the Lord doth mightily.* 17. *I ſhall not die, but I ſhall live and declare the Works of* Jah. 18. *Reproving* Jah, *reproved me, but he gave me not up unto Death.* 19. *Open to me the* * *rough Gates of Righteouſneſs; I will enter them, I will confeſs* Jah. 20. *This (terrible) Gate is the Lord's, the Righteous ſhall enter by it.* 21. *I will praiſe thee, becauſe thou heardſt me, and waſt my Salvation.* 22. *The Stone which the Builders refuſed, was Head of the Corner.* 23. *This was from the Lord, and marvellous in our Eyes.* 24. *This day the Lord made,* (or magnified) *we will rejoice and be glad in it,* &c. Now this I take to be a *Pſalm* of Praiſe for *David*'s deliverance in this day of Trial, where, under the Name of *Jah*, Chriſt is ſignified; and not only here, but in all other Places, as he appeared to the Patriarchs in the Promiſe under the Law. To inſiſt upon a full explication of this Text, would require as long a Diſcourſe as the whole we here intend, and therefore I ſhall only give the ſenſe in a ſhort Paraphraſe.

* שערי *the Root to eſtimate, alſo to be in* horror, *alſo it is* rough *or* ſtern, *becauſe in* Iſrael *the Gate was the Seat of Juſtice, and therefore terrible to accuſed Perſons; to which Gate of Judgment and Condemnation the Prophet here alludes.*

When I was in the ſtrait of my Warfare and Trial, I prayed, and Chriſt enlarged my heart; if the Lord be for me, I will not fear what the Arm of Fleſh can do, for he will teach me to diſcover my inward Enemies; it is better to truſt in him than in the wiſdom of Man, or free-will Offerings. All Perſwaſions and Opinions touching the Worſhip of God came about me, pretending to ſpeak in the Name of the Lord, as Job's *Counſellors did: One ſaid, I ought to be more righteous in Works; another ſaid, Faith without Works was the ſure Guide; this ſaid, Lo,* *Chriſt is in the Chamber, that in the Wilderneſs; they ſlutter'd, and were buſy as Bees about me; but I* * *rowled away their fleſhly Deceits. Satan ſets my ſins before me, but God upheld me; Chriſt was my ſtrength, therefore in dying I did not die, but live again, and will declare the mighty Works of Chriſt. Indeed Chriſt did reprove me, and as a Friend afflict me, but would not let Death deſtroy me. Open, O Lord, open to me the terrible Gates which lead into the Righteouſneſs of Chriſt. I will enter them boldly, I will not be afraid even in the Jaws thereof; I will judg and condemn my ſelf, and confeſs that Chriſt can ſave to the utmoſt. This Gate, be it never ſo terrible, is the Lord's; Chriſt entred by it, and it is become the true Gate; and who enter not by it, are Thieves and Robbers: but the Righteous ſhall enter by it, and be ſaved. Here I was ſtraitned, here I cried to thee, and bleſſed be thy Name that thou heardſt me. The Builders in me pretended they would raiſe a Temple in me for thee to dwell in; they hewed and ſquared Stones in their own Wiſdom; they adorned them with ſpecious out-ſides of Merit and Form; Free-Grace they deſpiſed, they thought it ridiculous, that a Man ſhould ſave his life by loſing it; but it is become the Foundation-Stone in the turning of the Corner, upon which the whole Building ſtandeth. This is of the Lord, he alone hath done it, and wonderful are the Myſteries of Salvation. This is the acceptable Day of the Lord, he hath made it glorious, and we will rejoice in it.* The Prophet *Iſaiah*, thus; *Comfort ye, comfort ye my People, ſaith your God; ſpeak ye to the heart of* Jeruſalem, *and proclaim unto her that her Warfare is compleated, for her Iniquity is become*

acceptable,

* נמלל *Cut off, or deſtroy, ſo read here; but in the pure Hebraiſm, it is* [he circumciſed] *read above thirty times in Scripture; and always I take it* [circumciſed] *ſave here (except once in* Phil. 3. 3. Pſal. 90. 6, 10. *and once in* Iſa. 53. 8.) *And for as much as Circumciſion was a rowling away the reproach of* Egypt *from* Iſrael, *Joſ. 5. 9. I ſo read it, namely, a circumciſing of the Heart, which is the rowling away the carnal uſe of Duties, not the Duty it ſelf, for hence we find that* David *in the very aſſault was earneſt with God in Prayer.*

acceptable, for ſhe received from the Hand of the Lord the Double of all her Sins. The Voice of one crying in the Wilderneſs, Make ſmooth the Way of the Lord. — Every Valley ſhall be exalted, every Hill ſhall be made humble, — and the Glory of the Lord ſhall reveal it ſelf, and all Fleſh ſhall ſee him in Union, (Three in One): *for the Mouth of the Lord hath ſpoken it.*

And beſides theſe, in the Analogy of the Flood of *Noah*, the everlaſting Covenant he made with God, on the behalf of all breathing Animals, is a Type of this; alſo the Sacrifice of *Iſaac*, the paſſing the Red Sea, and Wilderneſs-State; *Job*'s great Affliction, and his three miſerable Comforters, and indeed the whole Courſe of that Book, muſt indeed fully expreſs theſe things: alſo *Hezekiah*'s Sickneſs, Recovery, and Prayer; and laſtly, *Jonah*'s Shipwrack in the Whale's Belly three days and nights, together with his Prayer. But we paſs them over.

VERS. 4.

1. [*Contemned, in his own Eyes deſpiſed,*]: Thus moſt read; but ſome, (as our Engliſh) [*In whoſe Eyes a vile Perſon is contemned*]. But neither doth this fully anſwer to the Hebrew, or Context, or indeed to Goſpel-Rules, or Scripture-Precepts; for who ſhall be Judg of the Vileneſs of another? For neither hath God given a Law or Character to us, whereby we may diſcern or condemn any as vile; but rather to judg and condemn our ſelves: as is written, *Judg not, that ye be not judged: Seek not a Mote in thy Brother's eye, but a Beam in thy own.* Again, *What have we to do to judg them without?* And therefore, thus to judg, condemn, and laſtly, to contemn in our own Spirits, were proud and Phariſaical, oft contemning them more worthy than our ſelves, as the Phariſee did the Publican, and ſo render our ſelves contemptible before God; as is written, *Iſa.* 65. 5. *Which ſay, Stand by thy ſelf, come not near me, for I am more holy than*

thou.

thou. Theſe are a Smoak in my Noſe, they remain among the Graves, lodg in the Tombs, and eat Swines fleſh. And indeed ſo prone is Humanity to judg well of it ſelf, and to think others vile, as, if it had a Divine Inſtitution to juſtify it ſelf by contempt of others, it would have too great and bold a face in all Men. And therefore the whole Stream of Scripture-Precepts runs on of the contrary part. And ſo I read this, and ſo it falls in moſt fitly, as the ſeventh Link of this ſeamleſs Chain: For until this Warfare hath unravel'd all the Pride and high Conceits of Man by Nature, 'tis impoſſible he ſhould be vile and deſpiſed in his own eſteem; and after he hath found that he is in himſelf poor, naked, and miſerable, this Precept eaſily may be engrafted. And this the Pſalmiſt aims at, namely, That in this nick of time, we ſhould lay a laſting Foundation of Humility. For ſo apt is the Nature of Man to think well of himſelf, that tho he have nothing of his own Merit that will bear out his boaſting, yet can he be proud in the Gift or Bounty of another. So as *Poor and Proud*, is a moſt fit Character for Mankind. But I think the Precept looks both back and forwards; that is, Learn Humility from Adverſity paſt, and let not that natural propenſity in us, upon the Income of Grace, unrivet its Junctures. For tho Grace be not our own purchaſe, but of meer Bounty, yet are we exceeding apt to be puffed up with it, and to boaſt of its Riches, even to Security and Sloth, and of I know not what Liberty, which is often (I fear) made an occaſion to Wantonneſs and Forgetfulneſs of God. I dare boldly affirm both tend to great Loſs. And at this, wiſe *Agur* levelled in his Prayer, *Two things I deſire of thee, Give me neither Poverty nor Riches: Not Poverty, leſt I climb in by the wrong Door, and become a Robber, ſeeking Riches in beggarly lying Superſtition; not Riches, leſt I be full of Eaſe and Plenty, and abuſe thy free Gift to Wantonneſs.* So as indeed wretched Man is no ſooner freed from fleſhly and natural Pride, but he runs the hazard of another, which (tho of a heavenly and ſpiritual Offspring) yet is it not of leſs danger. Only our great Advantages in this State are: Firſt, That the former is rooted in us by Nature, and had erected its Bulwarks before we were aware, and not to be beaten down without Miracles from Heaven: but on the contrary, this is at firſt a Stranger, weak of it ſelf, and our Hearts by late Humiliation fortified againſt it; ſo as a little watchfulneſs may weed it up before it take root. Secondly; If indeed we have been faithful in our Warfare, repented heartily, and planted Love, we have God's Promiſe he will watch over us. And laſtly; We are aſſured we are in cloſer Union with God, through our Lord, than before we were capable of; yet ſtill ſo, as the Captain of our Salvation requires us to watch, and be upon our Guard. And hence the Pſalmiſt ſaith, *Be contemned, be deſpiſed in thine own Eyes.* As if he would impreſs it upon us, that the vileneſs of Man, which is diſcovered in his Warfare, ſhould never be forgotten; namely, an utterly loſt, vile, and condemned Creature, in the Jaws of Hell, until redeemed by one who owed him nothing, nor yet expects any price. O my Soul, engrave this upon thy Heart, write it upon thy Conſcience, make it a Frontlet between thy Eyes, and let thy Philactery be large: Bind upon thy left hand, Was ever State more deſperate and deplorable than mine was? And on thy right, Was there ever greater Love than this? Write upon one Poſt of thy Gate, Juſtice, ſpare that Wretch, he now is humbled: And on the other, If thou muſt have Blood, turn thy Blade into my Side. And whoſoever can thus write, ſpeaking the Truth in his Heart, it ſhall be ſaid unto him, Gird thy Sword upon thy Thigh, and ride on proſperouſly in the reſt of thy Warfare; for Chriſt will lead thee out, and bring thee in.

2. Now hitherto Righteouſneſs hath conſiſted in deſtroying and pulling down ſuch Fortreſſes, as rebellious Nature had erected; and now we come to that which buildeth up, adding Vertue to Vertue, and Strength to Strength. The

firſt part was in putting off the Old Man; the ſecond, in putting on the New. That was by deſcent from the Life of the firſt *Adam*, the living Soul, to the Death thereof; and this an aſcent from that Death, by the power of the working of the ſecond *Adam*, unto Life everlaſting: yet ſo, as we are not (as we minded before) to caſt behind us any of thoſe Teachings, which we before learned in *Moſes*'s or *Abraham*'s Schools; that is, If we have learned with *Abraham* to believe in the Promiſe above Hope; with *Job*, Patience, that we can ſay, *The Lord giveth, and the Lord taketh; bleſſed be the Name of the Lord*; or with *Moſes*, Obedience, Meekneſs, Humility, and Contempt of our ſelves; we are ſtill to retain them as moſt choice Jewels, as moſt neceſſary Weapons in managing the latter part of our Warfare; for even Grace without theſe is an occaſion of a ſupine Forgetfulneſs of him that bought us. Neither ought any (as I fear ſome do) to ſuppoſe the Gifts of Grace have ſet them free from all Obedience to the Law contained under the two Tables; but on the contrary, have more forcibly impoſed it: and as Chriſt ſaith, *I came not to deſtroy, but to fulfill the Law*; that is, ſo to fulfill it, as that we through him might alſo fulfill it. Again, *Whoſo ſhall break one of theſe leaſt Commandments, ſhall be called leaſt in the Kingdom of Heaven; and whoſo ſhall do and teach them, ſhall be greateſt*, &c. And again, *You have heard of old, it was ſaid, Thou ſhalt not kill; but I ſay, Whoſoever is angry with his Brother without a cauſe, is in danger of the Judgment.* Where it is manifeſt that this Law is ſo far from aboliſhment, as it is exalted further than of old. Again, *Of old it was, Thou ſhalt not commit Adultery; but now, Whoſo looketh on a Woman to luſt, is an Adulterer.* And again, *Adulterers and Adultereſſes ſhall not enter into the Kingdom of Heaven.* And therefore the Text is plain and poſitive, theſe Commands are more ſtrictly fixed upon us than before. And tho our Lord in this Sermon doth not ſo expreſly mention the reſt of the Decad; yet by other Precepts in the ſame Chapter he implies all, and eſpecially in that where he ſaith, *Thou ſhalt love thy Neighbour as thy ſelf*; for that fully includes all of the ſecond Table. And for them of the firſt, it were madneſs to think we may have any other God, (or may make the likeneſs of any thing to worſhip it,) ſave our own God, or yet to prophane his Name. So to honour thy Father and Mother, is fully required; and if any other be leſs manifeſtly commanded, yet it is in the general implied; for Chriſt came not to take away any one, but to fulfil all.

But ſome may then ſay, How is the heavy Yoak, we nor our Fathers were able to bear, taken away? How is Chriſt's Yoak eaſy, and Burden light? Or what profit is the Goſpel?

To this I reply, Much every way: For firſt, we are ſet free from Circumciſion, which alone was a grievous Yoak; and all the Ceremonial Law, which in the whole Bulk was heavy. But verily if this were all, the advantage would be but ſmall; but our great Charter is, that we are freed from the Power and Condemnation of the Law. For of old it was, *Do this, and live*; and now, *Believe, and live:* yet not ſo to believe, as to forgo Obedience in what we are able; but having done all we can, and through Infirmity falling ſhort, we have a way opened to lay hold on the Righteouſneſs of Chriſt, to fill up what on our part lacketh. And then it is no more we that diſobey, but Sin that dwelleth in us, becauſe we do that which we would not; as it is writ, *For we know the Law is ſpiritual, but I am carnal; for that which I do, I allow not. If then I do that which I would not, I conſent, not only that there is a Law, but that it is good, and I ought to perform it. Now then as long as I break the Law, but ſtrive to fulfill it, it is no more I that do it, but Sin that dwelleth in me. For I delight in the Law of God after the Inward Man. But I ſee another Law in my Members, warring againſt the Law of my Mind. So then with the Mind I ſerve the Law of God, but with the Fleſh the Law of Sin.* From whence it is manifeſt, firſt, we are under a Service to a Law, and that that Law is of God, ſpiritual and holy; alſo that it remains as the ſecond part of our Warfare, in obedience to this Law, to reſiſt the Law in our Members. Now if any ſhall think this is not the Law, I ſee not any cauſe why we ſhould contend; only this I affirm, that this new Commandment differs no otherwiſe from the old, ſave that it requires a more full Obedience, and is larger, making that Sin which before was not, as is ſaid before. Again, I ſay, if there be no Law, then are all Men lawleſs, and without Sin, (for no Law, no Tranſgreſſion,); and if without Sin, what need of Grace, or a Mediator, or Faith? And therefore all Perſwaſions of this kind ought to be rejected; for altho their Riſe may be from a deſire to give to Grace the Honour due to it, yet gathering Strength, it unhingeth the Mind from cloſe Obedience, opens a way to undermine reverential Fear of God, and to let looſe the Fleſh to a diſſolute Life; and Grace in ſuch a Veſſel is like a Jewel in a Swine's Snout, now returning to his wallowing in the Puddle of Licentiouſneſs.

Again, another Advantage is, That through Grace we have the Holy-Ghoſt, the Comforter, leading into all Truth, and bearing witneſs with us that we are the Sons of God, which the Patriarchs had not: For tho the holy Men of old ſpake as the Holy-Ghoſt inſpired them, yet that was but to a few, but now is to the whole Church, and not to them neither in the full effects of a Witneſs and Comforter as now; for ſaith our Lord, *If I go not away, the Comforter will not come unto you.* And beſides theſe, there are ſundry other Advantages mentioned before: A Son, inſtead of a Servant; an everlaſting Prieſthood, inſtead of a temporary; the Church of the Firſt-born, inſtead of a Mount burning with Fire. Wherefore the Sum of all is this, When any of the Fathers ſinned againſt the Law then in Power, they had no Mediator at hand, but only one in the Promiſe afar off, in which through Faith they obtained a good Report, yet could not be perfect

fect without us. But if any now ſet up the Law in its power, and ſin againſt it, he hath no Mediator, nor Hope afar off, becauſe the firſt Promiſe is fulfilled, and no other to come in which he may believe: but if he only take the Law as a Rule of Obedience, and believe in the Grace already come, if through Infirmity he ſin, he hath a Mediator ready; *If his own Heart condemn him, God is greater than his Heart, faithful and juſt to forgive Sin.* If he have a Thorn in the Fleſh, or be buffeted by the Meſſenger of Satan, and ſeek to him, he hath his Promiſe, that his Grace is ſufficient for him. But I ſay, if we walk without all Law, ſhall we not walk according to the Fleſh? And what hath the Fleſh to do with the heavenly Gift?

3. Wherefore hitherto the Soul wrought Righteouſneſs by conſumption and deſcent, like *Naomi*, who went out full, but returned empty and bitter; [*Call me not* Naomi, *but* Mara:] For upon Vocation it ſets forth in hopes of the Promiſe according to its own conſtruction, and of performing all Duties in its own Wiſdom and Strength, but now returns naked with *Job*, and humbled with the Prodigal, Duſt and Aſhes, no more worthy to be called a Son; and now bringing along with it the Graces formerly learnt, it begins to build anew upon this Foundation, [*contemned and deſpiſed in its own Eyes.*] A Leſſon ſo fundamental, as never to be forgotten, and the rather, becauſe it is ſo incident to Mankind, upon the leaſt Gale of Proſperity to be puffed up. Now this Foundation being laid, there ſtraight ſprings up an Off-ſpring of lovely Siſter-Vertues, Humility, Meekneſs of Spirit, Patience, Mercy, and Temperance, which are like Clouds and Shadows by day to the Soul, when it comes into the full Shine of Grace. The Apoſtle hath this Paſſage, *And not only ſo, but we glory in Tribulation; knowing that Tribulation worketh Patience; Patience, Experience; Experience, Hope; and Hope maketh not aſhamed: becauſe the Love of God is ſhed abroad in our Hearts, by the Holy-Ghoſt that is given us.* Which Text in

a harmonious gradation, (of which the good Fight is the firſt Step) teacheth in what order other Graces ſucceed, until Love, the top-ſtone of the Fabrick, be accompliſhed. For this Tribulation is that which happens in the Warfare, namely, the Straitneſs and Confuſion our afflicting Friend lays upon us in the day of Trial, weaning us from the World, begets Patience, under which the whole Siſterhood, Contempt of our ſelves, Humility, Meekneſs, are comprehended: for Patience is a meek waiting, and a meek waiting is Patience; and where theſe are, Humility, Mercy, Temperance, cannot be far off. Now, ſaith he, theſe lead on to Experience, under which are all the ſpecies of holy Knowledg contained which are by Adoption, the firſt Stone of which is laid, when the Soul hath found by the Work wrought in it, that Chriſt hath been gracious to it, namely, That from Conviction of Death, he hath raiſed it into a Capacity of Life: Which Experience worketh Hope, and Experiences multiplied, ſtrengthen Faith, and give aſſurance; as *David*, *I have ſlain a Lion, and a Bear: God helped me in both, and ſo he will againſt this Philiſtine.* And now the Soul begins to be a ſtout Champion, and ready to ſay, I have found by experience the Lord is on my ſide, I will not fear what Man can do unto me. And laſtly, this well-grounded Aſſurance, like Oil, ſupples the Heart, and the Holy-Ghoſt diffuſeth Love into it. And thus Tribulation builds up Love, the Topſtone ever. And that this Self-contempt is the right Foundation, is manifeſt from Chriſt, the Corner-Stone of the Univerſal Church; for he was the Contempt of Men, *His Viſage*, ſaith the Prophet, *ſo marred, more than any Man, and his Form more than the Sons of Men; deſpiſed, rejected of Men, no Form or Comelineſs, a Man of Sorrows*, &c. —— And thus the *Jews* ſaid of him, *Is not this the Carpenter's Son? Are not his Brethren with us? And they deſpiſed him.* Yea, and according to this Scripture, he in all things humbled himſelf, making Fiſhermen, Publicans, and Children, his Companions. Now none are poorer than Fiſhers, none more deſpiſed than Publicans, nor none more ſimple than Children; yet upon twelve ſuch Pillars he founded his Church. And hence *Paul*, *We are made the Filth of the World, and Offscouring of all things.* And aſſuredly thus muſt every one be in his own Eyes, before Chriſt can be born and crucified in him, and the Birth of a new Creature conſummated.

4. And now to add a few words of thoſe lovely Siſters, which hence take their Original; I ſay, they are the very Balaſt of the Soul in this ſecond Warfare.

And firſt, touching Humility: It is mighty in virtue, as well under the former as latter Warfare; for under the Law, it helps to undermine the Pride of the Heart, and boaſting of the Tongue; and in the Goſpel it prepares the Soul to hear and receive the glad Tidings of Grace. Indeed under the Law it grows, and is made perfect; and in the Goſpel's breaking forth, it is the Foundation upon which Grace builds, and the Soul works it ſelf upwards. In confirmation of which divers Scriptures concur: 1 *Pet.* 5. 5. *Yea, all of you, be ſubject one to another, and be cloathed with Humility: for God reſiſteth the Proud, and giveth Grace to the Humble. Humble your ſelves therefore under the mighty hand of God, that he may exalt you in due time.* Which well agrees with the frequent Doctrine of our Saviour, *He that is greateſt among you, let him be Servant of all*, Mat. 18. 4. & 23. 11. *Mark* 9. 35. *Luke* 14. 11. & 18. 14. So *Jam.* 4. 10. *Humble your ſelves in the ſight of God, and he ſhall lift you up.* Prov. 29. 23. *A Man's Pride ſhall bring him low; but Honour ſhall uphold the Humble in Spirit.* So alſo, *Chap.* 15. 33. & 18. 12. & 22. 4. So that for a Man to be waſted, and vile in his own Eyes, is to be humble; and to be humble, is to be in the way of Exaltation, and Aſcenſion into the Image of our Saviour.

5. But here it is to be obſerved, that it is not all kind of Humility that pleaſeth God, namely, not that which the Apoſtle calls *Voluntary*, and is two-fold, one in the neglect of the Body, in Meats, Drinks, Apparel, and ſometimes impoſing upon it more than a merciful Man would do to his Beaſt; *which things indeed have a ſhew of Wiſdom, in Will-worſhip and Humility, and neglecting of the Body, but not in any honour for the ſatisfying of the Fleſh*, Col. 2. 18, 23. that is, not humbling it by ſuch an affective Humility as goes before Honour, or depreſſeth the Body; ſo as God will therefore make it full, and exalt it: for the excellency of the Body is not in being beaten down with long Faſtings, Perigrinations, and voluntary Afflictions, impoveriſhing it in the denial of ſuch neceſſaries as are not forbidden in the Rule of Obedience; indeed it is a Duty to reſtrain it from all exceſs, and that with a ſtrict hand, becauſe in its own nature 'tis a licentious Beaſt, and may, if not kept under, enter into Warfare with thee; and therefore to curb it and keep it under, as *Paul* did, when it dares contend againſt the Rule, is neceſſary; but what is more than this, is to bruiſe and break it, and is of ſin; a voluntary Humility, an Invention of thy own, a Service not required at thy hands; and indeed not true Humility, but the effect of a proud heart, boaſting in Self-Righteouſneſs as if it would do all, and yet more than the Rule requires, when indeed it can do no good thing; for the Body is a Creature of God, and therefore good, and owes a Duty in its Generation, which is good alſo, and therefore its Mouth ought not to be muſled, while it treads out the Corn; indeed it is in its right uſe the Aſs of the Soul, and ought to carry it to and fro, and do all its groſſer work, for without it the Soul cannot perform the Miniſtry of its Generation, either to God, Neighbour, or Nature: Therefore as Chriſt rid upon an Aſs in triumph to *Jeruſalem*, ſo ought the Soul to ride upon the Body towards its *Hoſanna*; and as that was deckt with Garments, its Way ſpread with Palm-Branches, ſo

ought this to be decently provided for; and from hence ſays *Solomon*, Eccleſ.9.8. *Let thy Garments be white always, and let thy Head want no Oil*; that is, keep thy Body in innocent chearfulneſs. Furthermore, it's manifeſt from Scripture, that the Body is capable of giving and receiving Divine Honour; Phil. 1.20. *So that as always, ſo now alſo, Chriſt ſhall be magnified in my Body, whether it be by Life or by Death.* And again, Phil. 3.21. *Who ſhall change our vile Body, that it may be faſhion'd like unto his glorious Body, according to the working, whereby he is able to ſubdue all things unto himſelf.* Which Scripture is of great Myſtery, and plainly implies, That Chriſt hath a work upon our Bodies for Glory to be effected; in that ſame operation he ſubdues and conquers all things to himſelf, which Conqueſt is the very conſummation of that Work for which he took upon him our Fleſh, Nature, and Body, 1 *Cor.* 15.27. and which God prepared for him, that thereby he might work upon, and change our Bodies (namely, thoſe vile in their own eyes) into his Image, and by that Conqueſt may conquer all things to himſelf: for without doubt, when the firſt Earth was in its deformity, [*Tohu* and *Bohu*] even then a precious Seed of the Election of Grace, was in that ſenſleſs confuſion; but yet even then it was in the fore-knowledg of God, and under the decree of his Will when and how it ſhould be called, cleanſed, ſanctified, and glorified; the firſt ſtep to which was, to give it a Body, a Soul, and a Spirit, as it is written, *Gen.* 2.7. *And the Lord formed Man out of the Duſt of the Ground, and breathed into his Noſtrils the Breath of Life; and Man became a living Soul*; to which adjoin 1 *Cor.* 15.45. it clears the laſt part of the Aſſertion, *The firſt Man* Adam *was made a living Soul, and the laſt* Adam *a quickning Spirit.* So that the Elect Seed is firſt ſubdued into a Body and Soul, and laſtly united and made one with the quickning Spirit, by being again ſubdued by it in the good fight; and while thus the Spirit ſubdues the Soul, and the Soul the Body, the Elect Seed is gathered from the

Eaſt and from the Weſt, from the North and from the South; and Chriſt's Victory atchieved in the glorifying every Hoof that is in the Commiſſion of Election, and condemning the Reprobate to the Pit of their appointment; and for this end Chriſt took upon him our Bodies, Souls, Spirits, and whatſoever is ours, that his Body being glorified, might glorify ours, his Soul our Souls, his Spirit our Spirits; and laſtly, That his Conqueſt over us might compleat our happineſs; and this the Apoſtle ſtrongly implies, 1 *Theſſ.* 5. 23. *And the very God of Peace ſanctify you wholly; and I pray God, your whole Spirit, and Soul, and Body, be preſerved blameleſs unto the coming of our Lord Jeſus Chriſt.* And beſides theſe, divers other Scriptures atteſt that there is a hidden excellency appertaining to the Body, as *Rom.* 8. 23. *Even we our ſelves groan within our ſelves, waiting for the Adoption, to wit, the redemption of the Body;* which compared with the context before, implies a farther Myſtery than we who are dull of hearing can receive; for *ſecret things belong to God, and thoſe things which are revealed to us*, Dan. 29. 29. So again, *Rom.* 12. 1. Now, *I beſeech you, Brethren, by the mercies of God, that you preſent your Bodies a living Sacrifice, holy and acceptable unto God, which is your reaſonable Service.* So 1 *Cor.* 6. 13. *The Body——for the Lord, and the Lord for the Body.* Alſo the 19. So as ſuch a voluntary Humility which debaſes the Body beyond the Rule, or denies thoſe Refreſhments it allows, is not pleaſing unto God.

6. The ſecond part of this Humility is, when a Man thinks himſelf not worthy to go to Chriſt immediately himſelf, but by the interceſſion of Angels or Saints, *Col.* 2. 18. But this perſwaſion is a great wrong to him, who purpoſely came to ſave Sinners, and vouchſafed to waſh his Diſciples Feet; who took our Nature upon him, that he might be touched with our Infirmities, and tempted like us, and all, that he might be a merciful and expert Mediator; and therefore himſelf calls to them heavey laden, to come to him; and

alſo gives authority to us to go in his Name a begging immediately to the Father, aſſuring us, That in that Name we ſhall be heard; and hence the Apoſtle, *Heb. 4. 16. Let us therefore come boldly to the Throne of Grace, that we may obtain Mercy, and find Grace to help in the days of our Conflicts.* And therefore in humble and reverential Gratitude let us be aſſured, There's no more need of a Mediator betwixt Chriſt and us, than betwixt God and Chriſt; for as he is in the Father, and one with him; ſo we in Chriſt, (namely, thoſe that are baptized into his death); and therefore thoſe that go to other Mediators, have with *Eſau* rejected one of the greateſt Priviledges of their Birth-right; and therefore true Humility conſiſts not in debaſing the Body, or denying it its Rights, and then calling it Vile, and eſteeming the martyrdom of it in the ſecret of the Heart meritorious, but in being a careful Keeper of it, as a piece of purer Clay, upon which Chriſt deſigneth to engrave his Image; and therefore it behoves us to deck it with all Ornaments, Divine and Natural, true Humility can ſhape for it; and when all is done, to eſteem it, and every Gift we have by nature, vile and contemptible; and the Body thus preſented by the hand of Faith, *ſhall be a living Sacrifice, holy and acceptable unto God.*

7. The next Siſter of this Divine Off-ſpring is *Meekneſs*, in all things ſo like to the former, as we need not to enlarge upon it; for what is well ſaid of the one, appertains of right to the other. It is firſt aſcribed to *Moſes*, the Type, *Meek above all Men upon the face of the Earth*; and next to Chriſt the Anti-type, *Take up my Yoak, and learn of me, for I am meek, and lowly, or humble of Heart, and ye ſhall find reſt in your Souls.* Which firſt ſhews, We ought in all things to imitate Chriſt, and more particularly in Meekneſs. And, ſecondly, that the Reward ſhall be Reſt to the Soul. Another ſaith, *Bleſſed are the Meek, for they ſhall inherit the Earth.* And our *Pſalmiſt, He* (the Lord) *will ſave all the Meek of the Earth, he will beautify them with Salvation.* The third is,

the great Vertue, *Patience*; which indeed is both firſt and laſt in our Warfare: for from the firſt blow in the former on-ſet, it was the Soul's Buckler, and unto the laſt muſt be a Support: So *Job* began in Patience, and in the virtue thereof did not offend with his Tongue, and was become a perfect Scholar therein before he was throughly humbled; for he was not vile enough in his own ſight, until he perceived God by the eye, which was in the period of his Trial: And hence the Apoſtle, *Brethren, count it all joy when ye fall under divers temptations, knowing the trial of your Faith worketh Patience; and let Patience have its perfect Work, that ye may be perfect, lacking nothing*; ſo as this vertue conſummates the Work in that fulneſs, as nothing is lacking. Whence alſo, by comparing this with former Texts, it appeareth, that the Temptations and Trials here ſpoken of, the Tribulations bringing Patience afore-mentioned, and the Warfare of the Croſs, are all one thing, only differing as *Majus* and *Minus*; for the former refer to the Croſs of our Lord, as he did; and we ought to bear it daily, and our Warfare refers to it, in the more critical and eſpecial Hour; for all work Patience, and Patience under all upholdeth the Soul, and ſows the Seeds of Experiences of the gracious workings of God. And though no Tribulations in the preſent ſeem joyous, yet at the long-run Experience convinceth that they are the very effects of Love, which Love ſheddeth it ſelf abroad in the Heart, ſo as to be perfect in Tribulations, in Trials, and bearing the Croſs, is the perfection of Patience, Patience of Experience, Experience of Love, and Love fortified by Patience, that it may wait until God ſee it fit to give the Crown of Glory, is that perfection in the Life of the Body which lacketh nothing; and therefore, as it is written, *Bleſſed is he that endureth, that patiently waits until the end*; until the Soul can ſay, with the Captain of its Warfare, *It is finiſhed, I have fought the good Fight.* Again, Patience is the fixing and confirming of a Saint, as the Apoſtle ſaith, *Be patient, eſtabliſh your Hearts; Behold, ye count them happy which endure; ye have heard of the patience of* Job, *and have ſeen the end of the Lord*; that is, Patience will make you ſtrong to endure to the end, and ſee wherefore God gave *Job* Afflictions, and Patience; namely, that he might be perfect, lacking nothing. Again, our Lord, ſpeaking of the Great Trial, ſaith, *In your patience poſſeſs your own Souls*; implying, that the haſty and impatient of Spirit, over-runs, or leaps out of his Soul, leaving it to be poſſeſſed of Anger, Revenge, Murmurings, and ſuch like brutiſh Paſſions. But Patience keepeth the poſſeſſion thereof, in meekneſs, and ſubmiſſion to the good pleaſure of God; ſo as Patience is one of the ſeven Pillars of our Warfare, cementing and knitting together our Joints, that we may ſtand under the Croſs; and laſtly, cryeth, Grace, Grace, to the top Stone of the Building, and therefore is the beginning and conſummation of the Perfection of that Obedience that Man oweth to his Maker.

8. The laſt of this beautiful Siſterhood, is *Mercy*, which is indeed rather two than one: The firſt altogether Divine, ever gracious, and ſerene in countenance; always preſent with the moſt High, and dwelleth not in Houſes of Clay, but ſo propitious, as it is always looking down upon the Sons of Men; and ſo bountiful, as there are none who have not taſted of its tenderneſs; but our Subject leading to ſuch Vertues as vouchſafe to dwell on Earth, we ſhall paſs this over. The other alſo is of Heavenly Seed, begot by the ſame Father, but born of a Mother, ſprung from the Womb of *Sarah*, to the end it might pitch its Tent among Men, and inſtruct them to imitate the Father of all, in Love, Patience, Long-ſuffering, and pity towards all Men, but eſpecially to the Poor, Hungry, Naked, or under Tribulation or Wants; and alſo to miniſter in agreeable Supplies to them; and therefore is of larger Heart and Arms than her other Siſters; for whilſt they only take care of things for the Family at

Home; this, like it's Father in liberality, careth for, and extends its Goodneſs into every corner of the Land; for it is the Mother of *Charity*, and Foundereſs of *Hoſpitals* and *Alms-Houſes*; Yet if we conſider it, in reference to her Mother's Houſe, it is but of low and deſpiſed Parentage, for the Seed thereof is vileneſs and contempt in its own Eyes: For until the Soul hath fully learned, by ſure experience, what need it ſtands of that Mercy which dwells above, it can never be perfect in its Duty beneath, becauſe that is the Key that openeth its Bowels towards others; and therefore our Lord, that he might be perfect in all things touching our Redemption, vouchſafed to take ſuch a ſtate upon him, as ſtood in need of Mercy from above; as it is written, *He took not on him the Nature of Angels, but the Seed of* Abraham; *for in all things it behoved him to be made like unto his Brethren, that he might be a merciful and a faithful High Prieſt; for in that he ſuffered, being tempted, he is able to ſuccour them that are tempted*; ſo as by ſuffering under the Croſs, Chriſt learned this Vertue, and ſo muſt we. Eminent alſo is it amongſt Graces, drawing upon it ſelf all the ſweet and comfortable Bleſſings its Heavenly Siſter hath prepared above; as our Lord ſaith, *Bleſſed are the Merciful*, (on Earth) *for they ſhall find Mercy* (from Heaven); And ſo our Pſalmiſt, *With the Merciful thou* (God) *wilt ſhew thy ſelf merciful.* And again, *The Righteous is ever merciful, and lendeth, and his Seed is bleſſed*; ſo as Heavenly Gifts, Bleſſings, are intailed-Rewards upon the Merciful upon Earth. It was well ſaid of the Heathen Orator, *It ſhall never repent thee that thou haſt ſhewn Mercy, when it was in thy power to have executed Revenge.* Again, ſaith *Solomon*, *He that is merciful, doth good to* (as if he would ſay, have mercy upon) *his own Soul.* Our Lord alſo enjoyneth it in theſe preſſing words, *Love your Enemies, do good, and lend, hoping for nothing, and ye ſhall be the Children of the moſt High, for he is kind to the unthankful and evil; be ye therefore merciful, as your Heavenly*

Father is merciful. So that to be merciful on Earth as God is in Heaven, is, to love to do good, to lend and expect nothing; to be kind to the Unthankful and Evil, and the Reward is, *to be the Children of the moſt High.* Again, in reproof to the *Phariſees*, *They that are whole, need not a Phyſician; go and learn what this meaneth, I will have Mercy and not Sacrifice*; where Mercy is preferred to the Rule of commanded Duties under the Law, and doubtleſs alſo in our day to thoſe Goſpel-Duties which in the Divine Allegory are figured by Sacrifices. And in another place, *Wo unto you Scribes and Phariſees; ye pay tithe of Mint, Anniſe, and Cummin, but have omitted the weightier matters of the Law, Judgment, Mercy, and Faith.*

9. And now here to expreſs my own Doubts, I fear leſt ſome of us, (nay indeed all in ſome degree) do even, as the *Scribes* did, too ſlightly paſs over theſe more ſubſtantial parts of Holy Duties, and put too much weight upon a formal hearing or reading of the Word and Prayers, oft, I fear, uſed more out of cuſtom, than a gracious ſence of our own Spiritual Wants; as if in theſe the Sinews of Religion conſiſted, when indeed they are but preparatory Means, and ſupporting helps in and for our fuller and ſtedfaſter performance of the other; for we ought not to hear for hearing-ſake, or to ſpend one day in ſeven in a ſolemn meeting together, with the old leven of Malice, and luſtings of the Fleſh in our Hearts. But the great ends of Hearing, is firſt, That we believe in the Promiſes, (for *Faith comes by hearing*). Another end of Hearing is, That we may be inſtructed from the Word, in the Vertues, Graces, and Duties God requires at our Hands, which are, *Love*, *Joy*, *Peace*, *Long-ſuffering*, *Gentleneſs*, *Goodneſs*, *Faith*, *Meekneſs*, *Temperance*, againſt which there is no Law. And again, *Add to Faith, Vertue; to Vertue, Knowledge; to Knowledg, Temperance, Patience, Goodneſs, Brotherly-Kindneſs, Charity; for if theſe things abound, they make, that we ſhall neither be barren or unfruitful;*

and

and to theſe we need not add Humility and Mercy, becauſe in them they are fully complexed, ſo that we hear not that we may be preſent at the Duty, or as if in it the meaſure of our Righteouſneſs were fulfilled; but we hear that we may learn the Promiſes, and we learn them, that we may believe and obtain Faith, which is a Maſter-Builder; and alſo that we may know what thoſe Graces are, in which Faith is made perfect, which is this Siſterhood: for Faith is not perfect until ſo meek and humble, as it ſees all Duties (yea, Vertues, and it Self too) vile in its own eyes, and be ſo eſtabliſhed in Promiſes and Experiences, as ſtedfaſtly, and without wavering, it believeth that Chriſt is able to ſave to the uttermoſt, and willing to do it for all that ſo believe. And laſtly, So ſupported by Patience, as it will without grudging, or hanging down the head, wait for the appointed time of receiving the Reward. Again, We pray not that we may ſound forth pleaſant words before God; or in hope we have in the Duty wrought our Peace and Joy; but we pray, to the end he may ſupport us in our Trials, eſtabliſh Faith, ſtrengthen Patience, make us humble, meek, merciful, charitable, and endow us with thoſe Graces againſt which there is no Law; and in the mean time we muſt not be ſlothful, our ſelves ſuppoſing we have done enough in that we ſupplicated for them, but daily to ſtir up our Minds, Wills, and Affections, and whole Oeconomy of Man in a fervent Inqueſt after them; and therefore it is not ſufficient to hear, but alſo to do, as the Apoſtle ſaith expreſly, *Not the Hearers of the Law, but the Doers ſhall be juſtified.* Again, *Seeſt thou how Faith wrought with his Works, and by Works was Faith made perfect*; So as even Faith is not Faith, except ſupported by a holy working Life; nor yet Works without Faith, which in part gives a Reply to *Solomon's* Queſtion, *Who is this that cometh out of the Wilderneſs, leaning upon her Beloved?* For ſo Faith ſupports Works, and Works make his Faith perfect; and therefore to hear, and not learn, and believe, is unprofitable;

and to hear, learn, and believe, and not to do, is of loſs, adding Grief to Sorrow; for *he that knows the Will of his Lord, and doth it not, ſhall be beaten with many ſtripes:* But St. *James* ſets a clear Looking-glaſs before us, *Lay apart all filthineſs and ſuperfluity of naughtineſs, and receive with meekneſs the engrafted Word, which is able to ſave your Souls; but be ye doers of the Word, and not hearers only, deceiving your own ſelves;* ſo as it is manifeſt, that to hear and not to do, is a living under a ſpiritual deceit: To which he adjoins, *Who ſo is a hearer and not a doer, ſees but only in a ſpiritual Glaſs what the Spiritual Man is, even as he that in a Glaſs beholdeth his natural Face; for as this Man goeth away and ſtraight forgets his own Portrait, ſo the other forgets what manner of Man he ought to be in ſpiritual Converſation. But whoſo looketh into the perfect Law of Liberty, and ſeeth that Grace alone can ſave, and not Works, and yet continueth; not being a forgetful hearer, but a doer of the Work, this Man ſhall be bleſſed in his doing. If any perſwade himſelf he is Religious, and bridleth not his Tongue, his falſe Heart deceiveth him, his Religion is vain. Pure Religion and undefiled before God, is this, To viſit the Fatherleſs and Widow in their Affliction, and to keep himſelf unſpotted from the World.* Which fully confirms, that the pure Life of Religion conſiſts in Love, Charity, Juſtice, Mercy, Humility, *&c.* againſt which there is no Law, nor will ſuffer the Soul to be barren. Again, *Zach.* 7. 5. *When ye faſted and mourned, theſe ſeventy years, did ye faſt a Faſt unto me? And when ye did eat and drink, was it not ye your ſelves that eat and drunk?* (*i. e.* to your ſelves as natural Men do, without regard to my ſolemnities). *And are theſe the things the Lord hath cryed by the former Prophets?——Thus ſaith the Lord of Hoſts, The judgment of Truth judg ye, Grace and Mercy do ye every one with his Neighbour, which is as much as this is pure Religion and undefiled.* Again, *Iſa.* 58. 5. *Is this ſuch a Faſt as I have choſen? a Man for a day to afflict his Soul, to hang down his Head as a Bull-ruſh, and to ſpread Sackcloth and*

Aſhes? Wilt thou call this acceptable to the Lord? Is not this the Faſt that I have choſen, To looſe the Bands of Wickedneſs, to undo heavy Burdens, to let the Oppreſſed go free, to break every Yoke, to deal thy Bread to the Hungry, to cover the Naked, &c. *Then ſhall thy Light break forth as the Morning, — thy Righteouſneſs ſhall go before thee, the Glory of the Lord thy Reward.* Again, our Lord, *Whoſo teacheth theſe things, and doth them, ſhall be greateſt in the Kingdom; who teacheth, and doth not, ſhall be leaſt.* And fully to this purpoſe a large Current of Scripture runs, yet may we fear, that not a few are more zealous in the former, and leſs in the great *Oportet.*

But this ſeeming in my Mind a Matter of moment, I ſhall more fully ſtate the Caſe. We formerly divided Religion into Contemplative, and Practical; and now Practical (which in our Goſpel-day holds the Scepter) we divide into Doctrinal Teaching, Reading, Learning, Inſtructing, Reproof, Exhortation, *&c.* All which (as I may ſay) have a thread of Contemplation through their whole Weft. And Obedience, which is due to the Hearing, Doctrine, and Teaching aforeſaid, the Ground and Fundamental of that firſt, depends on the written Word, and gifted Men, called to ſpeak a word in ſeaſon to every Soul labouring in the great Vineyard. The dependence of this is in the Service of the Soul and Body, as God hath made them willing to live up in the Obedience and Practice of the Vertues contained in the lovely Siſterhood aforeſaid. Now, I ſay, theſe two are verily but one Bone, and one Fleſh, joined together as Man and Wife in ſo ſtrict a Neceſſitude, as the one without the other is like a barren dry Tree: the firſt, or Doctrinal Part, begetting; the ſecond, or Soul, made obedient, is the Mother which bringeth forth. Now the Scripture oft-times teaching the mutual Neceſſitude, which is between the Church and its Members, compares it to, and illuſtrates it by that Union which is between Man and Wife: So as in ſome Texts, reading but the Doctrinal Part the Man, and the obeying Part made willing, for the Woman, and we may as in a Glaſs behold the Merit of both; as, 1 *Cor.* 11. 8. *For Doctrine is not of Obedience, but Obedience from Doctrine; nor was Doctrine given for Obedience, but Obedience given and conformed to Doctrine. Nevertheleſs, neither is Doctrine without Obedience, nor Obedience without Doctrine, in the Lord: For as Obedience is of Doctrine; ſo alſo is Doctrine by Obedience:* That is, Obedience without Doctrine verily is not, and Doctrine without Obedience is a vain Wind. So, 1 *Tim.* 2. 8. *Let Doctrine teach every where, not in Contention or Unbelief: Let Obedience be decent, ſober, modeſt, adorned with good Works, not Golden Chalices, and coſtly Veſts; alſo let it learn, and be ſilent: For Obedience ought not to prattle of its Performances, nor to aſſume Authority over Doctrine: For Doctrine was firſt formed, and Obedience after, of a Rib of its Side; neither was Doctrine deceived, but Obedience fell into the Tranſgreſſion. Yet ſhall it be accepted of its Lord, if it bring forth Children to Chriſt, and abide in Faith, Charity, good Works, Mercy, and pure Religion.*

Wherefore what remains, but that Doctrine may have the rule; that Obedience, and the whole Retinue of the beautiful Siſterhood, may lean upon their beloved Teacher, making him ſo happy in the Children of his Youth, as he ſhall not need to be aſhamed when he ſpeaks with his Enemy in the Gate? Let Doctrine pour forth the great Holy Name ſo in the ſweet Odours of healing Ointments, as the Virgin-Siſterhood may be ſick of Love, and reply, *Draw us, that we may run after thee.* And ſo let them increaſe in Graces and Gifts, as the Peace and Comfort thereof may make Obedience deſirous to learn again; and Obedience its Dutifulneſs may allure Doctrine to read, ſtudy the Word, and to enquire into the choice Treaſures hid therein. The ſum is, Hear, and learn, that thou mayeſt obey; and ſo obey, as thy great Teacher may delight to entruſt thee: For as thy Obedience is perfect, ſo ſhall the Holy-Ghoſt, the Spirit of Truth, enlarge thy

Knowledg; and ſo, whilſt Obedience is weak, ſo ſhall thy Knowledg be: And all this in Love, namely, leſt the Servant great in Knowledg, and weak in Obedience, ſhould be beaten with many Stripes. And better is it never to learn, than ſo to learn as not to obey.

10. And here we obſerve, that in the Diſpoſitions of Religion, which God at ſundry times and in divers manners hath given, the laſt whereof was ſpoken by his Son, ſome conſiſted more in the Gifts of the Man, or Doctrine and Knowledg, as Mountain-Worſhip did; others in the Gifts of the Woman, Obedience and Form: And laſtly, the Goſpel ſtood in more equal diſpoſition of both; yet ſo, as in all the pure and undefiled Religion of St. *James* was ſtrictly required, as from the before-recited Texts are manifeſt; which is enough to ſhew how well-pleaſing that Foundation is, from whence they ariſe, (namely, Contempt and Vileneſs in one's own Eyes). And conſequently, to be converſant in that part of Obedience, wherein chiefly theſe Vertues are required, is a high Duty.

Secondly, It is obſervable, that in all thoſe Lapſes of the Church of old, which brought Wrath upon them, the neglect of theſe Duties was ſtill laid to their Charge. Thus *Eſay* and *Hoſea* reproved *Judah* and *Iſrael*, before the Captivity; *Zachariah*, a little before the Reſtoration; and our Lord alſo a little before the Scepter departed, pronounced Woes to the Scribes and Phariſees upon this account. All which confirm, that Religion without theſe is a dry, formal, and unprofitable Service.

11. And hence it behoves all Profeſſors in this our day to examin their own Hearts, leſt they may have warped a little from this ſound Form of obeying, towards Phariſaical Leaven in their own Righteouſneſs, preferring a Gift of Knowledg, of Teaching, Expounding, to the under-valuing of this Duty, of Vile in our own Eyes. Nay, ſometimes Men pretending to high Gifts, running tatling from Houſe to

Houſe, who in the end have diſcovered themſelves to be Boaſters in meer words, for a long time ride on Horſe-back, while others, great in Humility, Mercy, Patience, and Charity, have been eſteemed no more than good formal Chriſtians. And verily this I fear is a ſore Evil, and perhaps a common Vanity in our Land. I have in my time heard ſome eſteemed true Iſraelites thus bemoaning themſelves, That verily to wonder, Knowledg, Preaching, Praying, and Doctrinal Religion had ſpread the Cord of their Tent, but in the mean time they rather were puffed up than humbled, and Meekneſs, Mercy, brotherly Love, and Charity, lagged ſtrangely behind. We hear of good things by Whole-ſale, but the Retailers of Good are few. But there is, as *Solomon* ſaith, a time and ſeaſon to every Purpoſe of God under Heaven; a time to ſpeak, and a time to be ſilent; a time to learn, and a time to obey what we have learned: and the hand of God ſo in all, as through his wiſe diſpoſal all ſhall work together for good to them who love him, and are called according to his purpoſe. For firſt, in the Goſpel's ſetting forth, both Doctrine and Obedience ſet forth together, as Work-fellows equally yoaked together, to the great increaſe of the Church; but in proceſs of time the Doctrinal Gifts began to ſhrink up, and the Traditions of Man encroached upon the inſpired Word; blind Obedience began to ſpeak, and to uſurp Authority over the Man, teaching and ſetting forth the moſt groſs and formal parts of her Form, as pure Religion. So Religion conſiſted in Zeal, and Zeal in an ignorant benummed Obedience. And now this having filled up Iniquity to a full meaſure of thoſe Bounds God ſet them, he in tenderneſs to his Church awaked the Spirit of Doctrine, Teaching and Underſtanding; and touching the Hearts of ſome choſen Inſtruments, they began to enquire into the Touchſtone of Truth, [Law and Goſpel] how far the impoſed Innovations by the See of *Rome* had Divine Authority; and finding that by this means many groſs Idolatries were diſcovered, and laid naked, and that by reading, preaching, and expounding the Word, Light ſprang forth to many ſitting in darkneſs; and conſequently perceiving in all this, that abuſed Obedience placed the Snare, and Knowledg breaking forth cut it off, they did ſo far ſet their Affections and Intereſt upon the Doctrinal Part, as the chief Streams of their Devotions and Labours turned into thoſe Channels, a little more to the Umbrage of Obedience than is now (tho not perhaps then) neceſſary. But now Knowledg having for a long time (even a whole Century) rid on proſperouſly, I hope the time is come, that God will alſo yoak this together again in equal Fellowſhip, and ſtir up his own to a more full Obedience in that part which is pure and ſpotleſs; as by his Spirit he reproved the Church of *Sardis*, Rev. 3. 2. *Be watchful, and ſtrengthen the things which remain, that are ready to die: for I have not found thy Works* (thy Obedience) *perfect before God. Remember therefore how thou haſt received, and heard; and hold faſt, and repent.* —— *I come as a Thief in the Night.*

But ſtill to keep the Scales in equal Ballance, and Hearing and Reading be by no means neglected, we ſay, That none can in ſeriouſneſs hear or read too much; but what we preſs after is, that as by theſe, Faith and Knowledg increaſe; ſo pure and ſpotleſs Obedience may grow up with them. And therefore ſeeing Doctrine and Teaching muſt precede Obedience, let no Pretence delay us to hear, and to read: Firſt, becauſe every new diſcovery of any Duty, before unknown or not underſtood, is like unto one of *Jacob*'s new digged Wells, flowing with living Streams of wholſom Water; that is, Every Precept, Promiſe, Admonition, or what elſe is writ for our Inſtruction, manifeſted, is by faithful and upright Obedience made a repleniſher of the Soul with good things. Again, our Saviour, who was in all things tempted like us, did upon every temptation ſtop the mouth of Satan with a Scripture-Text, as [*Man lives not by Bread only*] and [*Thou ſhalt not tempt*, &c.] and he being our Example, it behoves that we be ready at the ſame Weapon. The Souldier that knows his Enemy will aſſault him, but is ignorant whether by Horſe or Foot, by Arrows at a diſtance, or by Sword in cloſe Fight, ought to have in readineſs all ſorts of Arms ſutable for Defence: And therefore he who hath to do with Satan, ought to have his Quiver full of Scripture-Inſpirations, ſo as when he meets his Enemy, he need not be afraid. And to this experienced Chriſtians can ſet their Seals; for to them labouring under Temptation, Unbelief, or Torment, a Text hath uſually come in to them that hath diſſipated their Doubtings, as Light expells Darkneſs: Neither is there any Weapon Satan can form againſt a Believer, but there is a Scripture-Antidote againſt it. Wherefore, I ſay, ſeeing we have a ſubtil, reſtleſs, and irreconcileable Enemy, and to avoid the War is impoſſible; if then a Friend would put a Book into our hands, teaching the Art of War and Conqueſt, ſhall we not ſtudy it? And if ſome obſcure Paſſage ſhould put us to a loſs, ſhall we not enquire for an Interpreter of better Skill and Experience than our ſelves? Study therefore the Book of the War of God, which will ſometimes plainly, ſometimes in Allegory, teach thee the whole Art of overcoming, and will ſhew thee what is the whole Armour of Righteouſneſs, and how to proceed like a good Souldier of Jeſus Chriſt, ready to endure all Hardſhips when called thereunto.

And foraſmuch as the Scripture contains more Memorials than any memory can well contain, it may be good to ſtore it with ſome of more general uſe. And to offer my Mite:

Firſt, Such as under a Bleſſing or Happineſs require ſome Duty or Service; as, *Bleſſed are the Meek*, *Merciful*, *and pure of Heart*, &c. *If ye know and do theſe things*, *happy are ye*. *Bleſſed is the Man that endureth Temptation.* Which will both remind the Soul of what is acceptable to God, and bear it up in Afflictions. And of this kind there are Hundreds more, and not one which doth not direct unto ſome Weapon uſeful in our Spiritual Warfare.

Secondly; Such as are in oppoſition to theſe, namely, ſuch as under a Curſe prohibit Wickedneſs; as, *Curſed are the Proud. Curſed be who truſts in Man, and maketh Fleſh his Arm, — which withdraws his Heart from God.* For by theſe he wills that we be warned of Satan's Sleights, Arms, and Strong-holds.

Thirdly; Promiſes, which above all ſupport weak Faith, and comfort under Tribulation; as, *My Grace ſhall be ſufficient for thee.* Which was *Paul*'s Balſam againſt *Satan*'s Buffetings. *Be faithful unto the end, and I will give thee a Crown of Life. All things ſhall work together for Good unto them that love the Lord,* &c. And ſurely it cannot be amiſs to have a Quiver full of theſe.

And laſtly, and above all, leave not thoſe three out of thy Leſſon, which the Lord made uſe of againſt Satan, *Mat.* 4. 4, 7, 10.

12. But now having thus endeavoured to ſhew, that ſo neceſſary the Union and equal Fellowſhip of Doctrine and Obedience is, as without both neither can be in Chriſt; alſo that to viſit the Fatherleſs, Widow, and Stranger in Affliction, to break off the Yoke of Oppreſſion, to divide his Bread to the Hungry, to be meek, merciful, and humble, is that Obedience which is pure and unſpotted, againſt which there is no Law, nor they in whom they abound can be barren or unfruitful in the knowledg of our Lord Jeſus Chriſt; but they in whom they are not, are blind: And laſtly, that my Fears are that ſome may put too much of true Religion upon Hearing, and frequenting of the Ordinances, in a formal way, without bringing their Hearts under a ſtrict examination how far they have profited by what they have learned, and put in practice what they are convinced is unſpotted Piety. I conclude with the Apoſtle, 2 *Pet.* 1. 10. *Wherefore, my Brethren, give diligence to make your Calling and Election ſure:*

for if ye do theſe things, ye ſhall never fail. But ſo an Entrance ſhall be miniſtred unto you abundantly into the everlaſting Kingdom of our Lord and Saviour Jeſus Chriſt. And let no Man think that the diligence the Apoſtle here requires, is to go and only hear what unſpotted Religion is, and to tell his Friends and Family how well the Miniſter handled the Word, and all the Week after to walk according to the deeds of the Old Man, in Luſtings, in Wrath, in Covetouſneſs, in Boaſtings that he is not like other Men, who will ſcarce go to hear at all. But to do this diligence is:

Firſt; To draw nigh to God, which is not difficult for thee; for at any time, even thine own ſet time, Morning, Noon, Evening, or Midnight, he will meet thee in thy Conſcience, and ſpeak to thee by it. If thou haſt heard the Word of Truth, and underſtood then what thou oughteſt to do, and yet haſt not ſo done, he will by it both inform thee, and reprove thee.

And the ſecond part of thy Diligence is, to drop a Tear of godly Sorrow, or at leaſt a Sigh for thy failings. St. *James* hath it thus, *Jam.* 4. 7. *Submit your ſelves to God; —— draw nigh to him, and he will meet you; cleanſe your Hands, O ye Sinners, in godly Sorrow; and purify your deceitful Hearts by Repentance: Be afflicted, and mourn, that hearing and underſtanding, ye have not obeyed: Let your Joy, that ye hoped ye were more righteous than others, be turned into heavineſs, becauſe ye know not but ye may have claimed that to which you have no right.*

And this is ſome part of the Diligence required. And if hereby thou canſt truly humble thy ſelf in the ſight of the Lord, thou haſt his Promiſe that he will lift thee up. St. *Peter*, 1 *Pet.* 5. 6. agrees with us: *Humble your ſelves under the mighty hand of God, that he may exalt you in due time: Caſt your Care and diligence upon him; for his Care, nay, his Diligence is over you.* And alſo our great Prophet conſents, *Pſal.* 51. 16. *Thou deſireſt not Sacrifice, elſe would I give it: Thou delighteſt not in Burnt-Offerings. The Sacrifices of God are a* *broken Spirit: a broken and a contrite Heart, O Lord, thou wilt not deſpiſe.*

And now to conclude, I ſay, The Father of this unſpotted Religion, is Preaching: the Father of Preaching, the pure Word of God tried in the Fire; the Mother thereof, is Vileneſs and Contempt in thine own Eyes; and the Mother of this Vileneſs, is the Croſs of Chriſt: And God is Lord and Father of all; and whom he hath joined together, let no Man dare to divide aſunder.

13. [*But honoureth them that fear the Lord.*] This is the eighth Precept, and fitly follows the aforeſaid: For Contempt of our ſelves prompts us to think better of others, and honour ſuch; and the Heart ſwelling with Pride, deſpiſeth all ſave it ſelf. So as this is another Sprig of the ſame Stock, ingrafted in the Stock of brotherly Love by the hands of Humility, which are never too fine to perform the meaneſt Work of Charity. So as this Honour lives in Self-contempt, Humility, and Love, and verily ought to over-branch Love it ſelf; for to honour is more than to love. For to love a Child or a Servant, is enough; to give them honour is not, *ex relatione*, requiſite. So as all Love is not Honour, but all true Honour (which is that here meant) compriſeth all Love, and ſomething more, namely, ſuch a reverence as is due from a good Son to good Parents, or a Servant to a Maſter. And hence our great Lord and Maſter, that he might have preeminence in all things, and as well in Meekneſs, Humility, and Earth-born Vertues, as heavenly Glories, vouchſafed to honour his Diſciples in waſhing their Feet, and thence gave us an Example how we ought to pay the Honour here required. *If your Lord hath waſhed your Feet, ye ought to waſh one anothers.* Which doth not refer to the literal Act of waſhing, but requires ſuch mutual Love and Humility amongſt them that fear the Lord, as will be always ready to perform the meaneſt Office to their Brethren, which may tend to their Edification in Naturals, and eſpecially in

Spirituals, and concludes it with a Bleſſing, *Happy are ye, if ye do theſe things.* And again, our Lord takes another occaſion to ſhew how they that fear the Lord ought to be honoured, even by their Superiours and Teachers, and in ſuch an Honour as Children owe to Parents, and ſuch love as Brother and Brother. *Behold, ſay they to him, Thy Mother, and thy Brethren, are without,* &c. *To which he ſtraight replies, Who is my Mother? Who are my Brethren? And ſtretching forth his Hand to his Diſciples, Behold, my Mother, and my Brethren: Whoſo doth the Will of my Father, he is my Brother, Siſter, and Mother.* Still confirming, that the Love of Brothers, the Honour and Reverence of Children to Parents, is due amongſt them fearing God: and verily, that the greateſt, wiſeſt, and beſt Leaders and Teachers are not abſolved from paying this Honour to the laſt, and leaſt engrafted into this Fear. And the full and exact Rule is, *Give to every one due Honour; but to the Elder that rules well, double Honour. — Be kindly affectionate one to another, in brotherly Love preferring one another in Honour. Who is greateſt among you, let him be leaſt.*

14. Here two Queries offer: Firſt, What kind of Fear is here meant? Secondly; Why Fear before all other Vertues is made the Badg of this Honour?

Touching the Firſt: The holy Scriptures define ſundry Species of Fear: which we ſhall reduce to four more general and pertinent Heads to the preſent occaſion.

The firſt is *Pachad,* denoting a more ſlaviſh tormenting Fear, becauſe never without ſome terror, reſiſting the ſweet effects of Love; for it is impoſſible to enjoy God as a loving and well-pleaſed Father, when we fear him as the inexorable Judg, and Condemner of our Souls, ſtained with Guilt, to everlaſting Torment; or to love that Saviour, who we fear in the end will leave us to the Rigor of the Law, which hath already juſtly condemned us to Death. So as this Fear ſhuts out Love, and lets in Unbelief, *fearing,* as our Prophet ſaith, *where no Fear is*; and *fearfully*, as the Apoſtle, *looking for*, or fore-dooming *Judgment and fiery Indignation.* Now this is not the Fear that is the ſure Badg of Honour, nor yet of Contempt, but rather of Tenderneſs and Pity: For firſt, it is certain, that where this Fear is, ſome ſence and ſeekings after God are; ſecondly, a deep ſence of Infirmity: And laſtly, becauſe God oft-times makes this the Inſtrument of calling many ſtubborn Sinners to Repentance, who after proceed ſucceſsfully in a well tempered Fear.

Another is *Charad*, trembling Fear; which in its proper ſeaſons and Periods is of great uſe, but ought not to be continual, becauſe thereby it degenerates into ſervile Fear. And its ſeaſons are, when ſome notable appearance or threatning from God, or ſence of ſome great Error or Conviction of Sin, in which we have a long time lived, break in upon us. So in the terrible appearance of God at *Horeb*, the Congregation and *Moſes* feared in *Charad*, hence teaching, that when God appears in our Hearts as Law-giver, or in our Conſciences as the Sin-puniſhing Judg, we ought to fear and tremble before his Preſence; but then as he abates or vails his terrible Majeſty, ſo ought we to remit our Fears to their due proportion. Alſo this Fear *Charad* ſeized our Father *Iſaac*, when he perceived that he was deceived, and had given to *Jacob* the Bleſſing he thought was *Eſau*'s Birthright. Which alſo is for our admonition. For being ſure the Bleſſing belonged to one of his Sons, yet not certain which, but as is probable, *Rebecca* was for *Jacob*, the Man of * *Tummim*, and he favouring the Birthright, ſet his Affections upon *Eſau*, the rigid Hunter, (who ſeems to have a reference to the rigid Covenant of Works, in a like Allegory as *Iſhmael* did, *Gal.* 4.) and now being reſolved to beſtow the Bleſſing according to the Birthright, without regard had to *Eſau*'s Prophaneneſs in ſelling of it; and now perceiving that the Man of *Tummim* had gotten the poſſeſſion, by the Decree of his own

* *Perfect in Conſumption.*

own Mouth, he greatly feared, [*Cherad*] and doubtleſs was till he had a little recollected himſelf, crimped in Anguiſh of Mind: Firſt, from the Surprize. Secondly, leſt he had been too careleſs in ſuffering himſelf to be ſo deluded in beſtowing that great Bleſſing, in which all Nations were bleſſed, contrary to what he believed was the purpoſe of God. And thirdly, he might have diſpoſed contrary to the end the Truſt upon him. Or fourthly, on the contrary, leſt all this while he had lived in an Error, aſcribing true Piety rather to a rough rigid Life, than the Integrity of *Tummim*, and was now in old Age to begin Religion in a more perfect way. Whence we are to learn, that having ſet forth in Piety, and now for a long time put our dependence in Legal Righteouſneſs, and at length our affecting Friend leads to our Warfare, and rends all our Hopes from us, and convinceth, the Birth-right is of Grace, we cannot chuſe but be confuſed, and tremble; which doubtleſs is in this Criſis acceptable, becauſe we have been hitherto in a wrong way, reſiſting the heavenly Decree; all our painful Labour, Vanity, and vexation of Spirit; and we, tho old in Profeſſion, yet Children in Piety, and to begin again in Chriſt's Croſs. But neither ought this Fear to be permanent, but recollecting our ſelves with *Iſaac*, and reſolutely decree, (tho *Eſau* ſeek Repentance with tears) That ſeeing we have bleſſed Grace, therefore bleſſed ſhall it be. Again, this Fear ſtrongly ſeized old *Ely*, when he heard the Hoſt of *Iſrael* was ſmitten, and the Ark of God taken; thence teaching, That when a ſudden or general Calamity befalleth the Church, or any praying People, (tho their own Cart-ropes have pulled it upon them) we ought to bewail them, and to fear and tremble at the Judgment of God; which he, vile in his own eyes, will be ready to do, fearing he was not more righteous than they, and that if he repent not, he may likewiſe periſh. Laſtly; The Elders at *Bethlem* trembled at *Samuel*'s uncouth coming to their City, becauſe they knew he uſed not to go in that manner, ſave only as a Commiſſioner

miſſioner from God upon ſome weighty importance. And hence we ought alſo to fear when any great and unuſual Providence brings us a Meſſage or Warning from God. And now this Fear is always good and wholeſom upon ſuch occaſions and periods, and (as the Apoſtle ſaith) helps to *work out our Salvation in fear and trembling*; and therefore is a Branch of that Fear, which is the Badg of our Honour upon them that have it.

The third Fear is *Magor*, properly, a ſojourning Fear, or a doubtful hanging Diſtruſt, ſuch as uſually are upon wary Men, pilgrimating in ſtrange Countries. Thus *David* feared in *Gath*, *Jacob* with *Laban*. So in our Pſalm, *Who ſhall fear or ſojourn in thy Tabernacle?* And this Fear in due temperament is good, but in excedency hurts; and in Scripture is taken in both Sences: In the worſe, when a Man fears the Lord in diſtruſt, ſtill fore-dooming Evil or Judgment, and is caſt down with ſuch common Afflictions, or croſs Providences, which often exerciſe others for their good; like a froward Child, apt to offend, but ſo impatient and fearful of the Rod, as the Father fears to correct it, leſt it ſhould harm it ſelf by Grief; and ſo it neither is pleaſing to the Father, nor at free Peace with it ſelf. And this uſually follows ſuch as by Nature are of a mournful Spirit, yet may be tempered either to a well-pleaſing ſolemn Warineſs, or cockered to an offenſive Moroſity; for it being once perſuaded (as it eaſily is) that a ſevere, ſolemn, mournful Life is the beſt way to lop off Vanity, or whatever thing ſeems in its own Glaſs vain, it ſtraight counts this pure Religion, and falls to ſuch a rigid Courſe of Life, as God requires not at its hand. And ſo this Severity having obtained a good Report with many fearing God, it haſts to voluntary Humility, and grows ſo moroſe, as it cenſures all not of its own length and meaſure. But it is beſt when Judgment begins at home; and to waſh our own hands clean, before we reprove others of Spots, is meet. Now this is a Grievance ariſing from the defect of vile in its own eyes. And tho I judg, to relieve and help the poor, is much better than to cenſure or judg others by our own meaſure, and that a cheerful Mite is better than a rigid Penny; yet doubt I not, but that theſe are of them to whom Honour is due. But now this Fear in its equally-weighed temperament is an excellent Corroſive againſt proud Fleſh, which Nature of courſe brings forth, keeping the Body under, and bringing it into ſubjection, always ſenſible of Infirmities at home, ſtill fearing its own Heart is hatching ſome Evil which it perceives not, and fearing leſt it being ripe, ſhould ſuddenly break out, and ſurprize it unprepared for the Aſſault. In every Buſh of the ſpacious Field of Nature, and in them eſpecially that loam pleaſantly to Senſe, it ſuſpects a Temptation lies, and rather chuſeth to avoid it by ſtealing by in ſome ſecret Path, than to rouſe it up, to provoke it, and to hope to overcome it by proof of Arms. By this wary Fear the Steps of the ſtrong Man are eſtabliſhed. It taught *Noah* (*being warned of God*) to prepare an Ark to the preſervation of his Family: It taught *Nehemiah*, and his Aſſociates, to build the Walls of their City, with a Sword in one hand, and Trowel in the other. It is worthy of much Honour, but eſpecially when it hath learned in the good days which God vouchſafeth it, to eat its Bread, and to drink its Wine with a merry Heart, and to acknowledg that this is the Gift of God.

15. The laſt Fear is *Jara*, a reverential Fear, never out of ſeaſon, but ought perpetually to be kept alive in our Hearts, as the Fire which came down from Heaven was upon the Altar. Neither can it ever exceed to Loſs, becauſe never without a mixture of Love; for where we reverence, there we love; and Love will not give place to a tormenting Fear. And this is it our Prophet intends, and calls *Jara*, often elſewhere celebrating it in lofty Characters: *Jara*, ſaith he, *is the beginning of Wiſdom*, the initiating or matriculating Grace into the Society of the People of God: to them, ſo

fearing, God is near; he pitieth them, he will not ſuffer them to want any thing that is good, he will bring them out of all Evil; beſides numbers more throughout the whole Scripture, which would be too long to inſert. And therefore in a word, it is the Key to Wiſdom, the Moderator and Spur of a Chriſtian Life, always inviting to Vertue, reſtraining Senſuality, promoting Piety, calling forth to Duties, preſſing hard after Vertue, and like Salt, ſeaſoning our Converſation and Diſcourſe, the Hammer and Anvil of Sin, and the Mark of God in the forehead of the Saints.

16. Next we enquire, Why *David* makes Fear, and not rather Love, Faith, Charity, ſome of the more eſtabliſhed and more exalted Vertues, the Enſign of this Honour? But the reaſon is plain, namely, That he which is greateſt, might be as if he were leaſt; and the more eminent old improved Gift, might honour, and help to nurſe up the initiated Infant. Secondly; Becauſe this is the moſt comprehenſive Badge of Sonſhip, none in Chriſt who want it; thence ſhewing, that God would have his whole Church to render mutual Honour one to another; no Member, no not a Hoof ſo mean, but the greateſt ought to honour it; young or old, Infant or decrepid, wiſe or ſimple, gifted or not gifted, it matters not, if they have the Mark, they muſt be honoured. And to one vile in his own eyes, it will not be difficult to do it, becauſe already perſuaded, that this ſimple plain Candidate hath laid right the true Foundation of Wiſdom, will in a ſhort ſpace out-ſtrip him, or at leaſt walk more humbly and faithfully according to his Light than he himſelf ſhall do. But to another, wiſe in his own Eyes, it is difficult. Art thou learned? canſt thou plead well for the Truth, divide a Text, ſpeak a word in ſeaſon to weary Souls? Then bleſs the bounteous Giver, and be not high-minded, but know, becauſe much thou haſt received, much therefore thou oweſt. But a poor Widow comes to ask counſel of thee, finding ſome defect in her ſelf, but wants skill to utter it; ſhe would gladly pray, but

cannot ſpeak ſix words together in good coherence, except ſhe have the Lord's Prayer by heart, or an old Prayer-book in her hand; ſhe would gladly underſtand, but reads and perceives little; yet in the mean time gives good teſtimony ſhe fears the Lord, oft goes to her Cloſet, ſhuts her Door, ſaith little, but weeps, reads, and ſometimes trembles at the Word, not that ſhe underſtands, but reverentially fears the awful Majeſty of the Lord thereof. Now this, I ſay, is an Object of our Honour, perhaps more humble and deſpiſed in her own Eyes than a Teacher; abounding more in Alms, in Charity, in waſhing of the Feet of the Saints, and thoſe other Vertues which will not ſuffer her to be barren in the knowledg of our Lord Jeſus Chriſt, than a Maſter in Arts; yet is not skilful in the greater Myſteries of Redemption, but well skilled in a naked Chriſt, and in chearful Obedience freely caſt in her two Mites into his Treaſury, and conſequently gives more than many others of far greater Abilities.

17. And now the conſideration of this reneweth upon us the great Commandment of Love more ſtrongly than before. For, it is not enough only to love, but alſo to honour. And what then ſhall we ſay of our ſelves, if we convert Honour into Diſhonour, and Love into Hatred, Perſecutions, Envyings, Defamations? May not two, of different Minds or Ways in many things, both fear the Lord? And ſhall that difference which is not manifeſtly decided in the Word, (but from the doubtfulneſs thereof, and abilities of the Profeſſors, ſprings up into two Opinions,) break this ſo poſitive and often enforced a Command of Honour and Love? Whence is it that ſome doubt in Mind touching the Service of God? Is it not for fear of offending? And is not that Fear rooted in the Fear of God? How then ſhall we perſecute and compel a Doubter, ſeeing it is alſo a plain Text, *He that doubteth is damned, becauſe it is not of Faith?* Neither ſurely doth this Text need an Interpreter. When ye ſo ſin againſt your Brethren, and wound their weak Conſciences, ye ſin againſt

Chriſt. Canſt thou give Bail for the Sin of another, drawn into the Offence by thy means? Canſt thou bring back thy weak Brother for whom Chriſt died, and is now periſhed by thy inducement? If thou canſt not, who will plead thy Cauſe? In what City of Refuge wilt thou hide thy Head from the Avenger of Blood? Shall it not be leſs tolerable for thee than for him in the Day of Judgment? And therefore I judg it a ſafe and excellent Rule, *Honour them that fear the Lord.*

18. Here another Query offers, namely, Seeing this Fear, *Jara*, is an initiating Grace, ſo neceſſary through the whole Warfare, as without it no attaining of the immoveable State, why the Pſalmiſt did not at firſt require it, and impoſe it as a Requiſite?

To which I anſwer, Tho it is not expreſly named, yet it is fully required; for if it make every poor Cottage of Clay honourable, where it is found, much more is it ſelf honourable and deſirable. If it was groſs Idolatry in the Phariſees to prefer the Gold to the Temple, and Gift to the Altar, becauſe thoſe were the Sanctifiers, and theſe but ſanctified by them, it is without controverſy that the Gift which maketh honourable, is more honourable than the thing by it made honourable.

Secondly; The reaſon why it was not before required, was not becauſe it was not of ſpecial uſe before, for (as the Apoſtle hints) *all godly Converſation ought to be coupled with Fear*; and which is more, our Obedience is vain without it, our Warfare muſt miſcarry, and we left without the Seal of Sonſhip: But becauſe that even now a time draws near, wherein its Maſter-piece-Service will be required. And again, becauſe it now ought to appear in a renewed or rather regenerated State, dying to tormenting Fear, and living in the Love of Chriſt. For in this great *Criſis* of our dying with Chriſt, he makes all things new; and not only ſo, but he permits Satan to ſend for his Principalities of Darkneſs in new counterfeit Angels of Light. For under the Legal State, whilſt it was, [*Do this, and live,*] his Text was, Live upon carnal Ordinances, Stones made Bread, and not to have regard to the Words or Spirit proceeding out of the Mouth of God, but to walk on confidently, and without fear, in the Merits of his own Arm, like the rich Man, [*Soul, take thy reſt*]. But now theſe Strong-holds being broken down, he flies to a new Text, teaching free Grace to Security and Preſumption; *Fear not to daſh thy Foot againſt a Stone, for Angels ſhall bear thee up.* And now againſt this, regenerate or Goſpel-Fear, which takes more of Love, is the beſt Weapon; for verily under the Law, this Fear did oft-times put on frowardneſs; and when Satan perſuaded Confidence in ſuperſtitious Works, and poſted on to Idolatry, this Fear armed the Conſcience, and it thruſt thorns into the Fleſh, reſiſting the Pride thereof, and convincing it was not able to perform what was required, and conſequently urged it to ſuch Duties of Humiliation and Contrition as the Law required, and ſtill wrought more by fear, and terror of Evil and Judgment to come, than by the more gentle and noble Principles of Love. But now the Table's turned, the whole Man and Pride of the Fleſh become vile in its own eyes; *Do this, and live*, aboliſhed, and in place thereof, *Believe, and be ſaved*; and a Canopy of Love ſpread over them: Satan alſo changes the Weapons of his Aſſault: for if in the way of his old Deceit he ſhould ſay, *Do, and live*, one Whiſper of free Grace would have rendred his Temptation ridiculous: if he ſhould ſollicit the Arm of Fleſh to buckle on its Armor again; it would cry out, O thou Deceiver from the beginning! I am bruiſed and broken in thy Service, I am leſs than a Worm. And therefore he now comes in a new Diſguiſe, knowing his former Viſage was diſcovered and deteſted, inſtead of, *Do, and live*, he ſaith, Stand ſtill, and live; and for, *Work out thy Salvation by thine own Arm*, Work not at all, thy doing and working is rotten and filthy, they contaminate and hinder the work of the Spirit in thee; ſit ſtill, and let Grace make a perfect Work. And now, I ſay, is the time that the regenerated Fear of God girds up its Loins, to reſiſt this Hypocritical Mocker with its two-edged Sword, Legal and Evangelical, threatning and entreating: How dareſt thou, O Worm, as thou knoweſt thou art, tempt the Lord thy God, whom by late experience thou perceiveſt is a conſuming Fire? How canſt thou hope for Salvation, without giving all diligence to make thy Election ſure in fear and reverence? Then turning the other Edg; I grant, as the Tempter ſaid, *Do, and live*, is aboliſhed; but conſider who brought it about: if it was it ſelf, then go on and boaſt; but if it was another, then forget not how from thee, a periſhing Wretch, he took that heavy Burthen which preſſed thee deep as Hell, and laid upon thee another which was eaſy and light; and wilt thou not bear it for his ſake: Conſider how he raiſed thee from Death, and made thy dead Carcaſe a living Member of himſelf; and wilt thou take his Members, and make them the Members of an Harlot in Sloth and Luſt. If he hath given thee much, doſt therefore owe him leſs? If all thy legal and painful diligence could not deliver thee, will Abuſe of Grace, and Contempt of thy Deliverer, carry thee to the far end of Happineſs? If they who would not hear him who ſpake from Earth, eſcaped not; how wilt thou eſcape him that ſpeaks from Heaven to thee, if unregarded? To taſte free Grace, and to return to thy wallowing, is to crucify Chriſt afreſh. Greater Love than he, greater Ingratitude than thou, can no Man ſhew; by his Death he bought thee to everlaſting Peace, and for a moment of Vanity thou wilt ſell him. Do not therefore, O thou Moth, ſet Thorns and Stubble in Battel againſt the conſuming Fire, but fear, nay, tremble, with the Elders of *Bethlem*, at this my Embaſſy from God; and again, look back, and tremble, that thou durſt ſo much as admit of ſuch a Kind of Parly as this was.

And now this I judge is the proper task of regenerate fear, and though never out of ſeaſon, yet now of moſt eſpecial uſe, ſteading the Soul, as ballaſt in Ships, and alſo by Anchors on every ſide,that is,legal fear drawing by threat,and Evangelical alluring by Love; and hence I ſuppoſe the reaſon was why the Pſalmiſt ranked this Precept here.

19. *Swearing to a* (or *the*) *Friend, and changeth not.*] This is the ninth Precept; but how to underſtand it according to uſual readings and gloſſes, ſeems difficult. The 70, *Arab* and *Uſpel,who ſwears to his friend, deceiveth not*; but [his] is not in the Original: The *Targ. he ſwearing to afflict himſelf, and changeth not*; but neither is [himſelf] in the Text, nor the Verb להרע in *Hithpahel.* Other, *who ſweareth to* [*his*] *Hurt, and changeth not*: Others, *who ſwear to do Evil, and recompenſeth it not.* Now verily upon the beſt judgment I can make of Laws and Precepts touching Oaths and Vows, ſome of theſe are diſpleaſing to God, and in the beſt but an indifferent thing, not required by God, nor under a promiſe of Bleſſing, but a liberty left to a Man to oblige himſelf to a voluntary Humility, and not to ſin in ſo doing, provided he performed his Vow,(only the Daughter without her Father's, nor Wife without her Husband's conſent,were reſtrained) for none were obliged to ſwear; but having ſworn, he was as ſtraitly bound under penalty to perform, as he was to any other Precept of the Law; ſo as threats of penalties hung after Oaths, but no promiſe of Bleſſings. Again, it made that thing a real ſin, which in it ſelf was no ſin, adding to that yoak which was already ſo weighty as who could bear it? Yet I do not ſay that Vows were not of good and holy uſe, for elſe God would not have permitted them; and I ſuppoſe were to haſten and perfect that Humiliation the Law was to bring upon all fleſh; or,that if any ſtrong zealous Profeſſor thought he could be more obedient than the Law required, and put too much confidence in the merit thereof, it was permitted to him to impoſe ſuch ſervices (as were not

againſt the Law) upon himſelf,to the end he might the more earlier find with *Solomon*, *Vanity of vanity*, *all is vanity* on this ſide the *Meſſiah*. But the thing, I ſay, is, that taking them in their moſt excellent uſe, they are not neceſſary cauſes of attaining the immovable ſtate; for many thouſands have ſojourned, and have had their ſin covered in the Tabernacle of God, who were not converſant in Vows, as I preſume; becauſe, we do not find any Exhortations by the holy Writers to encourage men to be Votaries, but to the contrary, Eccl. 5. 5. *Suffer not thy mouth to cauſe thy fleſh to ſin*: (that is, to make that a ſin to the fleſh, which is no ſin of it ſelf.) Secondly, In the Hiſtorical Scripture, we find not any Oath celebrated for good, ſave one by *Jacob* at *Bethel*, which was moſt warily circumſtantiated,(as we ſhall further obſerve) and not to a friend, but unto God: but many which tended to great loſs, as *Jepththa*'s. And laſtly, in the very dawning of the Goſpel,our Lord poſitively forbad all Oaths, *Matth.* 5.30. *Of old it was ſaid, Forſwear not thy ſelf, but perform thy Vows to God: but now I ſay unto you, ſwear not at all.* And now to come to thoſe in particular, which the ſeveral gloſſes of Interpreters from our Text give; the moſt ligible amongſt them, ſeem to fall ſhort of *David*'s intent, *Who ſweareth to afflict himſelf*; of which nature ſome Oaths were of pious inſtitution, *Numb.*30.13. namely,*to afflict the ſoul*;which was by faſting and abſtinence from anointing, and outward refreſhments, wearing ſack-cloth, going bare-foot, and ſuch manner of penance, which doubtleſs were good in fit ſeaſons and occaſions of Humiliation, and often uſed by leading men, as *David*, *Pſal.* 33. 13. *Dan.* 10. 3. But that any ever did thus upon Vows, or when occaſions required not,is not recorded as memorable and exemplary that I find. Secondly, *Who ſwears to his friend*, *&c.* which is of good moral uſe. So *Abraham* ſware his Servant,and ſo he made a Covenant with *Abimelech*; and *Joſhuah* and the Spies to *Rahab*, which are ſtill lawful. And doubtleſs to break Faith, ſo ſolemnly given, is to forfeit mutual converſe, and even Humanity; but to make ſuch voluntary Oaths is not required, but are only of humane Inſtitution, and for worldly and temporal advantages. Laſtly, *Who ſwears to his own hurt*, or *to do evil to another*, are both great Sins, whether kept or broken, ending in wounds. The *Rabbies* ſay, ſuch were well beaten for their pains, and, me judging, deſervedly; and therefore if perchance a man thus ſinned by Swearing ignorantly, when it is known to him, he was to make confeſſion thereof, and bring a Treſpaſs-Offering: and hence ſeeing this Oath in our Text is ranked amongſt eminent Graces, and under the greateſt of Bleſſings, I judge our Prophet did not refer it to any of the Oaths aforementioned.

20. But perhaps *Jacob*'s Vow, compared with the Goſpel Precept, touching Vows, *Let your communication be yea, yea; Nay, nay; for what is more than ſo, cometh of Evil*; may be a good guide unto us in our ſearch. Now *Jacob*'s Vow was conditional with God, and not in his own ſtrength, but in a dependance upon God, *Gen.* 28. 20. *Jacob vowed a Vow, If God will be with me, and will keep me in this way that I go, and give me bread to eat, and raiment to put on, ſo that I come again to my Fathers Houſe in peace; then ſhall* Jehovah *be my God, and this Stone which I have ſet a Pillar, ſhall be the Houſe of God: and of all that thou wilt give me, the tenth ſhall be thine.* And now this Oath draws to ſomething of excellent purpoſe, and will ſuit as a befitting link to the laſt of our Golden Chain. For, firſt, The occaſion that led him to this Vow, was agreeable to the former expoſition of our Pſalm; For firſt, he was a Man of *Tummin*, baniſhed from his Fathers Houſe; his Staff his Portion, a Stone his Pillow: where in a myſtery God taught him good things, made a new diſcovery of himſelf (as *Jehovah*) to him, whom (I take it) he hitherto knew only by the Name of [*El ſhaddi,*] and bleſſed him; and hence he ſays, *Jehovah is here, and I knew not.* Next he feared [*Jara*] and found that the terrible or rough

Gate עשר of Heaven was here (*i.e.* in reverential fear.) And laſtly, upon aſſurance of God's Promiſe, vows in the very ſame words of the Promiſe, *For*, ſaith God, *I will be with thee, &c.* And, ſaith *Jacob*, *If thou wilt be with me, and keep me, and bring me back, &c. then ſhalt thou be my God; this Stone ſhall be thy Houſe, and in reverential fear I will ſerve thee all my days; and of all thou giveſt me, I will dedicate a tenth to thy immediate ſervice.* Which is as much, as, I cannot preſerve my ſelf, nor make my way proſperous, but thou canſt enable me to do all things; and if thou wilt vouchſafe ſo to do, upon this Pillar of thy Promiſe I will build, in reverence and fear I will ſerve thee, a tenth I will devote for Charity, Mercy, and Judgment; and nailing my Ear to thy Door Poſt, I will never change, nor forſake thee. And ſo well pleaſing was this Vow to God, as after, *Gen.* 31. 13. he calls himſelf the God of *Bethel*, and minds *Jacob* of his Pillar and Vow, and *Gen.* 33. 1. He again minds and requires him to go and live in reverential fear upon the Promiſe, as he had ſworn.

21. And now, this I take to be the Oath our Prophet meant; in Spirit fore-ſeeing what would be the Evangelical Vow, namely, not to vow in our own ſtrength, but as one vile in his own eyes, able of himſelf to do nothing: and verily if this was not his purpoſe, he ſeems to have matched theſe two Precepts together in a jarring diſcord, *Be vile in thine own Eyes*, yet *ſwear and change not*: But rather in *Jacob's* way, ſeeing thou my Friend, my Shepherd, my Lord, haſt brought me to death, and haſt ſhewn me that God was there, and I knew it not; and ſeeing he that delivered me, and promiſed me to be with me, naked and vile as I am, and that reverential fear is well pleaſing to him; I am reſolved, upon the ſtrength of his Promiſe, (through which I ſhall be able to do all things) to ſerve him in fear and reverence all the days of my life; and will give him the Tenths of what he gives me back again, that is, unto his little Ones; for who giveth to them in the name of one of his Diſciples, giveth unto him.

22. Before we examine how this Expoſition will agree with our Text, we inquire how it agrees with Goſpel Doctrine touching Oaths. Firſt, our Lord; *I ſay unto you, Swear not at all; not by Heaven, nor Earth, nor Jeruſalem*: Which is as much as thou ſweareſt by that thing in whole creature, but God knows; and if thou perform not thy Vows, it ſhall bear a ſevere teſtimony againſt thee; *Neither*, ſays he, *ſwear by thy Head, becauſe thou canſt not make one hair white or black*: That is, thy Head will witneſs againſt thee, that thou vowed'ſt great performances, and yet knoweſt, thou art not able to do any thing, not ſo much as to make one hair to any defect of any ſort: *Let your communication be yea, yea; nay, nay: for what is more, is of ſin.* Now this *Yea* and *Nay* ſeems to be a modeſt purpoſing to perform a thing proceeding from a ſenſe of our own infirmity; for *Yea, yea*, is, I am able, I can: *Nay, nay*, is, I am not, I cannot: and both together make up this, if God enable me, yea; if not, nay. This I gather from other Texts, 2 *Cor.* 1. 17. where the Apoſtle having appealed to his own and their Conſciences, that in ſincerity and grace he had preached the Goſpel to them, he adjoyns, *When therefore I was thus minded, did I uſe lightneſs? or what I purpoſed, did I purpoſe according to the fleſh, that with me there ſhould be yea, yea, and nay, nay? But God is true, our word to you was not Yea and Nay: for Jeſus Chriſt was not preached to you Yea and Nay, but in him was Yea: For all the Promiſes of God in him, are Yea, and in him Amen.* That is, my preaching the Goſpel to you was not in uncertainty, if I can, I will; but God being true, who commanded me to preach, my words were ſure, Yea, and not Nay; and ſo are all the Promiſes of God in Chriſt; which fully confirms, Yea is ſtrength, Nay is weakneſs, and Yea, yea, and Nay, nay, ſuch a mixture of both, as drives away all confidence of performance in that ſubject where they meet, and conſequently in Man, dwelling in Houſes of clay. Again, *Jam.* 4. 13. *Go to, ye that ſay, To day, or to morrow, we will do thus or ſo; whereas ye know not*

what will be to morrow: for ye ought to ſay, if the Lord will, we ſhall live, and do this or that. But now ye rejoyce in your boaſting; all ſuch rejoycing is evil. And after admoniſhing rich Men, not to boaſt in their heaped up merits, and all, to patient waiting upon God, he adjoyns, *Chap.* 5. 12. *But above all things, my Brethren, ſwear not, neither by Heaven, Earth, or any other Oath; but let your yea, be yea, and your nay, nay, leſt you fall into condemnation.* Which is, do not in the purſuit of your natural and lawful vocation, purpoſe any thing, but in a reverent ſubmiſſion to the will of God; and if ſo in Temporals, much more in Spirituals. And to go further, is pride and a forgetfulneſs, that in the Lord ye live, move, and have a being; or, that if he withdraw his breath, ye all vaniſh. Ye that are rich in your own merit, weep, mourn, and look for a day of ſlaughter: Ye of the Brethren, be patient, watch for the coming of the Lord: Judg your ſelves, and not others. Conſider the Hiſtory of *Job*. Above all things beware of being confident in your own ſtrength, reſolve upon nothing, but in hopes of the Lord giving ſtrength. Do not ſay, I will go and hear ſuch or ſuch, and I will hearken and profit, and buy the Truth; but if the Lord vouchſafe me his Preſence, thus will I do. So our Lord, *I am the Vine, ye are the Branches—without me ye can do nothing.* And again, *Paul*, *I can do all things, through Chriſt that ſtrengthens me*: That is, without him, nothing; through him, all things.

23. And this I take to be a Goſpel Vow, or rather a humble diffidence in our ſelves, and a lively hope in Chriſt, that through him we can do what ſhall be acceptable to God, brought into the Goſpel, in the place of Legal Vows: For ſeeing the Law anſwers to the Goſpel, line for line, there was not one line in that which hath not his fellow in this; calling to each in the true harmony of Type and Antitype, Shadow and Eſſence: And therefore, ſeeing in the Goſpel, [*ſwear not*] was utterly aboliſhed by our Lord, in his very firſt Sermon in the Mount, and in the ſame *Criſis* the commu-

nication by *Yea, yea*, and *Nay, nay*; brought in, and again confirmed by St. *James*; it neceſſarily follows that Yea and Nay is the Goſpel Vow, and to vow further, is of ſin. And verily *Jacob's* Vow is ſo plain a guide in this matter, as there is no need to ſay more of it; but by the way, obſerve, that the Vows of the *Mountain Worſhippers* came much nearer to Chriſt's Standard than thoſe of the *Tabernacle*; in like manner, as alſo Marriage did, and perhaps both upon a like account; for becauſe of hardneſs of hearts, *Moſes* permitted Divorce, and many Wives, but from the beginning it was not ſo. So alſo becauſe the arm of fleſh was heady and ſtubborn, and Vows co-operated to the breaking thereof, *Moſes* permitted them; but in *Jacob's* day it was not ſo.

24. And this alſo I take to be *David's* purpoſe in our Text, who being one of the firſt rank of them that propheſied of the Grace to come; for he ſaw this, and knew it was revealed for us, and therefore couched the myſtery thereof in terms not intelligible to the then Church in general, who were to do, and live; but reſerved for them, who were to purpoſe, to will, and to do, in the ſtrength of the *Meſſiah*. And I underſtand him thus, He that hath a promiſe and aſſurance that Chriſt his great Shepherd and Friend will be with him, and keep him in the way, he will again promiſe in *yea* and *nay*, that he will ſerve him in fear all the days of his life. He that ſo doth, and changeth not, adjoyns a right precious link in the chain that draws unto the immovable ſtate.

25. And in further confirmation of this רע, the word uſed by our Prophet, is often aſcribed to Chriſt, and he called a *Shepherd* and *Friend*; and in this very office of Shepherd, as well as King and Prophet, was *David* his Type, as *Pſal.* 23. 1. *The Lord is my* רעי *Shepherd, I ſhall not want,——in the valley and ſhadow of death, I will not fear affliction:* and laſtly, concludes in a Goſpel Vow, *Sure I am, his mercy and goodneſs will follow me, and I will dwell in his Houſe the extent of days*, or *whilſt I live*. So *Pſal.* 80. 1. *O Shepherd of* Iſrael, *hearken, thou Leader*

of Joſeph *like a flock, thou inhabiting the Cherubs, ſhine forth.* So, *Eccl.* 12. 11. *Which are given by the one Shepherd:* which beſt Interpreters ſay, was Chriſt, the one Shepherd, who by his Spirit gave the Law and Prophets. So *Iſa.* 40. 11. and 63. 11. *Jer.* 31. 10. and 49. 29. *Ezek.* 34. 23. *I will ſet one Shepherd over them, even* David, *&c.* which was Chriſt; for *David* was then aſleep with his Fathers, and his Sepulchre is with us to this day, *Zech.* 13. 7. *Awake, O Sword, againſt my Shepherd, againſt the man, my fellow; Smite the Shepherd, and the ſheep ſhall be ſcattered:* which the Evangeliſts interpret to be Chriſt and his Apoſtles. So the Apoſtle to the *Hebrews, Chap.* 13. 20. calls Chriſt, *the great Shepherd of the Sheep, through the Blood of the Teſtament:* and ſeeing he writes to the *Hebrews*, and from the *Hebrew* text and phraſe, argues to them; we may not queſtion, but that Chriſt (the end of all Scriptures aim,) was acknowledged by them in that name. Again, 1 *Pet.* 2. 25. and 5. 4. writ alſo, as moſt conclude, to the ſcattered *Hebrews*, and there he calls Chriſt the *chief Shepherd*, diſtinguiſhing him from the ſub-miniſtring Paſtors and Teachers in the Church. And beſides theſe, in ſundry other Texts, where רע is read *Friend* (or it may be *Shepherd*) Chriſt is manifeſtly meant. *Prov.* 17. 17. *A Friend, or the Shepherd, loveth in all ſeaſons; and becauſe of ſtraits, a Brother * ſhall be born. He that ſtrikes his hand, and promiſeth a Promiſe before his Shepherd, he is a man void of Heart:* That is, there is no time, or ſtate in which Chriſt tenders not his Flock, and becauſe of their ſtraits, he will put on Brother-hood with them in the Seed of *Abraham*; for he was not aſhamed at the name of Brother: but he that ſtrikes a Covenant, making a Promiſe more than Yea, yea, Nay, nay, is a Man void of a Mind. And in this ſenſe I read רע *Chap.* 6. 1, 3. and verily, if this, or ſome ſuch like, be not the ſence of theſe Texts, how will it keep harmony with the uſual Expoſition of our Text, *He ſwearing to his Friend, and changeth not?* or how ſhall the Laws of mu-

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tual Amity be fulfilled, or Commerce upheld? Is not every Bill of Exchange accepted, a ſtriking of hands? and every Sale of Goods without ready Payment, doth it not charge the Seller as one without a Heart? Again, *Prov.* 18. 17. *A righteous* * *Man is firſt in his own Cauſe*, (or in pleading his Cauſe, בריבו) *but his Friend* (his Shepherd, רע) *comes and ſearcheth him*; that is, Even the righteous Man, in his firſt pleadings with God, juſtifies his Ways; but in the Day of the Croſs, Chriſt comes, and ſearcheth his Heart and Reins. And *verſ.* 24. *The Man of Friends makes himſelf to be* * *bruiſed or broken, and his Love is cloſer than a Brother*; that is, A Friend of Friends he is, that layeth down his Life for his Friends; no Brother can love like him; a Mother may forget a Son, but this Friend cannot. And beſides theſe, ſundry, which to enlarge upon, would too long divert us from the preſent occaſion; but in general, I ſay, All ſuch as refer to Suretiſhip with a Friend, are of this Interpretation. And

And whereas ſome complex with it ſtriking hands with a Stranger, I thereby underſtand a ſtrange or falſe Chriſt; and as the Text uſually makes theſe equal in evil, ſo I eſteem them in this Acceptation, namely, That Covenant with the Lord Jeſus further than Yea and Nay, is as dangerous as to ſtipulate with a ſtrange Chriſt; that is, He that knows the true Chriſt, ſees the Beauty of his Holineſs, and perceives his Office as our common Advocate and Vouchee before the Father, and that there is none beſides, and yet dares ſtipulate with him in his own ſtrength, mars his Viſage, uſurps upon his Office, and rebels againſt his moſt gracious Proclamation, *Ho every one that thirſteth,* — *come, buy without Price*, Iſa. 55. 1. But

* צריק *The English Verſion doth here paraphraſe.*

* התרעצ *from* רעצ *in* Hithpa. *Moſt read it,* רע makes himſelf friendly; *but ſurely* רעע *is the legitimate Root; but in both ſences it reads well, and beſt in both, The Friend of Friends bruiſing himſelf, ſhews himſelf friendly*, &c.

he who diſcerns not Chriſt in his perfection, but erring, takes a falſe Image, ſins but in Ignorance; and if he walk faithfully according to his Light, he is under a Promiſe, God ſhall even reveal this unto him. And let not any boaſt, or be high-minded in this matter, for there are many ſtrange Chriſts abroad; I had well nigh ſaid, No Man can have the true Chriſt in the Beauty of Holineſs, until he himſelf be vile in his own eyes.

The concluſion is, That legal Oaths, in that Acceptation as this Text has rendred them, never were of greater (no, nor ſo great) avail, as other ſuch like Services commanded in the Law. And foraſmuch as it was left indifferent, to ſwear, or not to ſwear, they never were neceſſary, or a Cauſe without which the immoveable State could not be obtained: But the *Yea, yea*, and *Nay, nay*, of the Goſpel, is ſo eſſential to it, as who hath made and kept it in Integrity, cannot miſs of that high Calling.

VERS. 5.

1. [*Not giving his Money in Uſury*] כסף *He deſired*, or a *deſirable thing*; נשך *He bit*, or *biting Uſury*. This is the tenth Precept, every way, Letter and Spirit, of great import; for the literal Uſurer rends two Commandments out of his Leſſon, and ſpoileth a third: for he covets, and ſteals, and oft ſwallows up and murders diſtreſſed Families; and which is worſe, the great Commandment, *Love thy Neighbour as thy ſelf, Do as thou wouldeſt be done unto*, he cruſheth at a graſp. In a word, as Love fulfills, ſo Uſury breaks the whole Law; as is written, *The Love of Money is the Root of all Evil.* But neither is all that Uſury, in common Diſcourſe ſo called, nor doth it compriſe all manner of Uſury: for all Oppreſſion for Gain, by the Powerful upon the Poor, by extorting from them, by Might, Deceit, or the like, or for Revenge upon ſlight Treſpaſſes, is biting Uſury; but on the contrary, to

let out Money upon a Price, is not always Uſury, but in many Caſes lawful; for he that hath a Stock in Money, and not the capacity of improving it, would by ſpending upon it, at the end come to poverty. In which Caſes it is as lawful to let out Money, as Houſes or Lands, eſpecially where the municipal Laws of the Land have regulated the Rent; for God hath committed ſuch Matters to the Regulation of Law-givers, to diſpoſe them to the Profit of both Lender and Borrower. But of this we ſhall not enlarge, becauſe the uglineſs of its Viſage appears in the Glaſs of Nature.

2. The other is Spiritual Uſury; namely, when a Man thinks by his Wiſdom, Works, or Good, that he profits God, and hopes for an Encreaſe or Intereſt, as due to him of right. And verily tho no Man will confeſs this, yet many uſe it, (as the Buyer, It is naught, it is naught, yet boaſts in his Heart): For whoſo thinks he hath by his Righteouſneſs obliged God to encreaſe his Basket, either in Natural or Spiritual Riches, is an Uſurer; or yet, he that upon Adverſity, or Loſſes, or common Calamities, grudges or murmurs that God hath not made a diſtinction between him, and others more wicked (as he thinks) than himſelf; or yet, that ſuch as theſe have Rule, Riches, Honour, and he is deſpicable, and poor; or confidently prays for, and hopes, that God ſhould go out of the way of his uſual Providence, to work Miracles for his ſake: Or laſtly, if a Man whom God vouchſafeth to give Wiſdom, or Riches, or any Bleſſing unto, and he preſumes that God doth this for his Righteouſneſs ſake. And amongſt theſe I account the proud Phariſee, *I thank thee, I am not like this Publican*, &c. Alſo the rich Man, *Thou haſt much Goods laid up for many years.* All theſe, I ſay, is Uſury; and in a like Allegory, as by Whoredom Idolatry is ſignified, ſo by Uſury, Covetouſneſs, and Love of Riches, are theſe Evils, for all theſe are the Branches of one bitter Root.

3. Now our Lord thus, *It is eaſier for a Camel to go through the Eye of a Needle, than for a rich Man to enter into the*

Kingdom of Heaven. Which, I ſay, chiefly refers to Spiritual Riches; that is, He who hath large Poſſeſſions in Legal Merit, and ſells them not, cannot paſs into the new Birth, or true Reſt of God; for theſe Riches cannot refer to literal Subſtance: for *Nicodemus* was a rich Man, and yet one of Chriſt's firſt Scholars in Regeneration; ſo *Joſeph* of *Arimathea*, who in his Burial declared his Love for Chriſt; alſo the Eunuch of Queen *Candace*, the Church in *Ceſar*'s Houſe, *&c.* Beſides, this ſeems to ſhut *Abraham*, *Iſaac*, *David*, *Solomon*, &c. out of the Kingdom of Heaven. And to this the whole Context agrees, for the uſual Gloſſes of this Text were no further, than to aſſure that worldly Riches are apt to draw the Heart aſide, in like manner as Honour, high Birth, or Education, are; and in that ſence the Letter admoniſheth well to beware of ſuch Temptations, whereof the Love of Money is the Root. Some interpret it, they who *put their Truſt in Riches*; which indeed, if it were applicable to a Spiritual Truſting, were moſt true and perfect; but no Writing, Memorial, or Experience gives one Example of any who truſted to his worldly Riches in point of Salvation, except *Simon Magus*, and they in that Gall of Bitterneſs, that ſuppoſe Money can purchaſe a Soul-ſaving Pardon. But the Character of this young Man anſwers all thoſe Gloſſes, for he put no ſuch Truſt in his Riches, for in haſte he kneeling down, cries out, *Lord, what ſhall I do to be ſaved?* Neither did his Wealth withdraw his Affections from heavenly things, for from his Youth he had kept the Commandments, and ſaith the Text, *Mark* 10. 21. *Chriſt loved him.* Which clearly ſhews, that touching Righteouſneſs by the Law, he was rich, and that from his Truſt in them his Lack proceeded; as our Lord told him, *Yet lackeſt thou one thing, Go and ſell all thou haſt, give to the Poor, and follow me*; that is, All thy Merit reject, be poor in Spirit, and follow me into Regeneration. Again, the Amazement of the Diſciples at Chriſt's words, *It is eaſier*, &c. further clear up the Matter, [*Who then can be ſaved?*]

ſaved?] in which words they could not refer to the Riches of *Nabal*, nor yet of *Abraham*, but clearly to Riches in our ſence, namely, in legal Merit, which was in that day the beſt Evidence for Heaven. And to this alſo *Peter*'s Reply conſents, [*We have forſaken all for thee, and what ſhall we have?*] (which, by the way, were the very words of an Uſurer,) which [*all*] could not aim at worldly Riches, becauſe they had none, but had changed a laborious penurious Life for an eaſy, which never lacked neceſſary Food or Cloathing. And hence ſome prophane Spirits reproach the Scripture as nugatory; This [*All*] (ſay they) was a rotten Boat, and Nets. And indeed his words were ſlight, if he meant them, or if he did not mean, that for Chriſt's ſake they had forſaken all their Righteouſneſs by *Moſes*. The ſum is, *It is eaſier for a Camel*,&c. *than for a Man rich in his own Merits to enter into the Kingdom of the Goſpel.*

4. Again, our Lord; *Bleſſed are the Poor, for theirs is the Kingdom of Heaven: Bleſſed the Hungry, for they ſhall be filled*, &c. *Wo to the Rich, for they have received their Conſolation: Wo to the Full, for they ſhall hunger*, &c. Luke 6. 10. Now compare this with *Mat*. 5. 2. and it is clear, that the Poor and Hungry are ſpiritually meant; and therefore it were hard to ſuppoſe the Rich and Full are only literal. Again, *They that will be rich, fall into Temptation, and many hurtful Luſts, which drown in Perdition: For the Love of Money is the Root of all Evil: Which whilſt ſome have coveted, they have been ſeduced from the Faith, and pierced through with many Sorrows.* Which is more effectual in Spirit than Letter. *Solomon* thus, *There is one that makes himſelf rich, and is not; there is another that makes himſelf poor, and Riches abound:* Which is as much as, *There is one who would ſave his Life, and loſeth it; and another who would loſe his Life, and ſaveth it. He that haſtens to be rich, ſhall not be innocent.* And ſundry Texts to the like purpoſe. And thus whilſt the Word is interpretable in both ſences, it cuts as a two-edged Sword,

teaching two Duties in one Precept; for the one doth not interfere with the other, but each mutually interprets the other: And if I miſtake not, this is more frequent than they are ſuppoſed. For the Spiritual things, ſignified by Man and Wife, do not diſanul the Literal Duties of Wedlock; nor doth Spiritual Whoredom, which is Idolatry, excuſe the Sinfulneſs of Fornication, no more than a Spiritual *Sodom* and *Egypt* deny that that once was, and this yet is in the Letter. So there is a Spiritual *Adam*, *Iſraelite*, *Jeruſalem*, &c. And therefore the Precept, Promiſe, and Puniſhment belong to both Spiritual and Literal Obeyers, or Tranſgreſſors; and in moſt Caſes more eſpecially to the Literal (yet not always) namely, becauſe the Letter is direct & plain to all, and the other is in a Myſtery. Again, what the Letter requires is oft-times manifeſt to be juſt in the Glaſs of Nature, ſo as none can pretend Ignorance; but the Spiritual ſence is oft miſtaken, and the Uſurer and Adulterer oft do evil, whilſt they think they do well.

5. Now this Uſury or Covetouſneſs is in reſpect of the nature of Works, either Legal, or Evangelical: that truſting in ſuch Merit as is gained by the Arm of Fleſh; and this hopes for Gain in the Works of its own Spirit, miſtaking its own, which luſteth after Vanity, for the Spirit of God, and worketh (as the Apoſtle calls it) *Spiritual Wickedneſs in high Places*, into which whilſt ſome boaſt of the Spirit, have fallen, ſuppoſing themſelves wiſe and righteous, until Chriſt come to try the Spirit, Heart, and Reins. And this uſually falls in, when having received a new Talent in Grace, we fall chearfully to the Work, and ſuppoſing our Work much better (as indeed it is) than under Legal Services, we preſently ſay with *Peter*, *What ſhall we (now that we work in Spirit and Grace) have?* greeding after Uſury from God, when indeed we ought to put our Talent to the Money-Changers upon his account, and patiently to wait for the encreaſe: Firſt, knowing that he who runs beſt, ſo runs, becauſe God

is with him, and bleſſeth him, and himſelf no better than *Nay, nay.* Secondly, That God alone knows what and when to give. Thirdly, That yet a very little while, and he that is to come will come, and will not tarry beyond the fitneſs of Time, and will reward us both with Principal and Intereſt. *Well done, thou good and faithful Servant*, &c. *Thou haſt been faithful over a little, rule thou over ten Cities.*

6. And now this Precept [*Give not thy Money*, &c.] in this Acceptation falls in cloſe with the Link aforeſaid, that is, Having now followed the Captain of our Salvation into Death, forſaking all for him, and acknowledging our ſelves vile, yet love the meaneſt of his Fold; and laſtly, having his Promiſe, and given our Yea and Nay to him, at the firſt ſetting forth we fall to the Work in great hope and cheerfulneſs, and as one whoſe Heart is warmed in Love, not doubting to give a good account of our Stewardſhip, hoping with *Micha, I know that the Lord will now bleſs me, ſeeing I have a* Levite *for my Prieſt*; that is, have the Spirit for my Prieſt, and work in Grace; not yet perceiving, as the Parable hath it, that Chriſt having again ſet us right in the New Covenant, goes into a far Country, not forſaking us, but withdrawing his more immediate Preſence from us, but to prove us, how we can manage our new Talent, and thence teach us, that in our beſt State we are as nothing without him.

7. And now tho this our Confidence is not without cauſe, yet rarely is it free from Spiritual Oſtentation, yet not the old one, which leaned upon fleſhly Confidence, for, together with the Old Man, that periſhed; but another which riſeth up in the New Man, and makes its boaſt of worſhipping in the Spirit, and is but a change from carnal to ſpiritual Wickedneſs and Idolatry. For before we made the Fleſh, and now we make the Spirit Co-partner and Fellow-workman with Chriſt, to effect what lacketh; which again ſtops the willing Rivolets of free Grace, which is incompatible with a Helper; for if it give not ſimply upon the account of

its ſole Goodneſs, no reſpect had to any other Workman or Work, it loſeth both Name and Nature: for as Infiniteneſs is not infinite, if it have an end; ſo neither can Grace be Grace, if it have any reſpect to another's Work or Merit. Not that now the Faculties of the Mind ought to reſt, or Working is ceaſed; but verily the Soul, Body, and Spirit ought now to labour more abundantly, becauſe until this was known, they could not labour in pure Grace, which is the Harveſt; for unleſs the Reaper doth labour much, and not in Merit, the Garners cannot be filled with pure Wheat. And therefore Satan taking advantage of the Spirit of Man luſting to Pride, ſet forth an Imp of Antichriſt in the appearance of a Spirit of Light, which joining it ſelf to the Spirit of Man, enlightned, as was ſaid, ſeeks to perſuade it, it is the Spirit of God; and like as the falſe Spirit deceived *Ahab*, beguiles the Soul of its encreaſe in Grace, and pure Religion, ſave only as Grace (that it may appear gracious) ſteals in, here a little, and there a little, in thoſe Periods when leaſt expected; for ſenſe of Infirmity, and Breach of Spirit, are the Opportunities of Grace.

8. And now when Chriſt comes to prove all by Fire, it proceeds much in the manner of our former Warfare, but, as I may ſay, in a reverted Order, as *Peter*'s Crucifying was the reverſe of our Lord's, his Feet upwards, of which Chriſt ſolemnly admoniſhed him, *John* 21. 19. *Follow thou me*, and we may preſume was written for our Inſtruction. And in ſuch Order our firſt and ſecond Trials differ: For in the firſt, carnal Confidence was ſmitten down, and a way opened to exalt the Spirit; and in this, we wreſtle againſt Principalities, and Wickedneſs in Heavenly Places: Then Satan's Intereſt was, to uphold Vows, Merit in *Touch not*, *taſte not*, &c. to perſuade that the Spirit was a meer *Chymæra*, or Sound, only heard in deluded Ears; and now he cries up the Spirit, as all pure and perfect, that it doth not, nay, cannot luſt after Envy, upright in all its ways, and no Word, or Work,

or Way holy or acceptable, without it be its ſimple Act; and ſo the Reaſon, Senſe, and Body are eſteemed vile things, and the Service odious to God. And thus Satan wreſts to every extreme our Minds, and Chriſt in his Bounty ſo defeats this old Serpent, the Deceiver, as in the firſt Warfare preſumptuous Fleſh is beaten down, and under the Goſpel, the Spirit apt to be puffed up, is humbled; that all things both in Heaven and Earth, in Soul and Body, might bow to the exalted Name of Chriſt; yea, that every thing which is proud, or exalts it ſelf, may be brought down; and that he that glories, may find nothing to glory in ſave Chriſt alone; and laſtly, that the Spirit (upheld in its Humiliation by the Spirit of the high-exalted Name) may uphold the Body, and the Body miniſter to the Soul, until it become a fit Temple for the holy Spirit to dwell in; and that Chriſt at his coming may find us perfect in Soul, in Body, and in Spirit.

9. And leſt ſome might take it amiſs, that now in our Goſpel-day, the Worſhip whereof conſiſts in Spirit and Truth, we ſhould ſpeak of a Warfare againſt the Spirit, and of an acceptable Service from the Body, I ſhall explain my ſelf a little further. Firſt, I ſay, our Lord doth not teach, that this Worſhip is of Spirit only, but Spirit and Truth; and againſt them united there is no Law. For this [*In Spirit and Truth*] implies a Worſhip where the very Spirit of Truth is preſent, and aſſiſting the Spirit of Man, and helping its Infirmities; which Spirit alſo dwelleth in us, and is that which raiſeth up Chriſt, and alſo that quickens our mortal Bodies; and therefore to ſubdue this Spirit, were to reject God, and Good, in as deep Rebellion and Blaſphemy as the Angels reſerved to Blackneſs and Darkneſs ever did. But there are two other Spirits; one of God, and yet is not his very immediate Spirit aforeſaid, of which the beloved Apoſtle thus: *Believe not every Spirit, but try the Spirits, if they are of God: for many falſe Prophets,* (and conſequently *Spirits*) *are gone forth. Hereby we know that Spirit which is of God,*

the Spirit that confeſſeth Chriſt is come in the Fleſh, is of God: That Spirit which confeſſeth not ſo, is not of God, but of Antichriſt. Whence obſerve two *Spirits*, one of God, another not of him. Secondly, Conſider that Confeſſion which diſtinguiſheth theſe Spirits, namely, *Chriſt in the Fleſh*; which cannot be meant of an hiſtorical Confeſſion, becauſe alſo confeſſing muſt have had that Spirit of God, and verily it is incompatible with the outward Profeſſion, to deny the Hiſtory as far as concerns Fleſh and Blood; nor amongſt theſe various Deluſions touching his Nature which went abroad, few or none held that Opinion. Again, the Spirit which denies this, is the Spirit of Antichriſt. Now Antichriſt doth not deny Chriſt in the Fleſh, but rather ſuppoſeth that he is extant, as Fleſh, in the Bread to this day. And laſtly, to make this the Caracter, were to make Antichriſt a Pagan, which he is not, but rather the Spirit, which hiſtorically confeſſeth both God and Chriſt, and ſets up it ſelf againſt them. And this is that Spirit, which in this Warfare ought to be made to bow the Knee. And foraſmuch as the Apoſtle affirms, that this Spirit is of Antichriſt, the Man of Sin, and Son of Perdition: the beſt way to diſcern it, is to apply to a fuller deſcription of them: 2 *Theſſ.* 2. 4. *Who oppoſeth God, and exalteth himſelf above all called God, or that is worſhipped: So that he ſitteth in the Temple of God, ſhewing himſelf, that he is God.* And now this muſt be a Spiritual Wickedneſs ſet in high Places, uſurping Authority in the Temple of God; *which Temple we are, and the Spirit* (i. e. of God) *dwelleth in it*, 1 Cor. 3. 16. And again, *Chap.* 6. 19. *Your Body is the Temple of the Holy-Ghoſt in you, which ye have of God; and ye are not your own, for ye are bought with a Price: Wherefore glorify God in your Body, and in your Spirit, which are God's.* And now I ask, what this which is ſpiritual Wickedneſs can be, but the Spirit of Man luſting after Evil, deluded by the Spirit of Satan, whoſe firſt and original Crime was to make himſelf equal with God, and ſhall again once more ſhew his fooliſh Pride, as in the deſcription of Antichriſt is further ſhewn, *Ibid. verſ.* 9. *Whoſe Coming is after the working of Satan, with all Power and lying Wonders, and with all deceivableneſs of Unrighteouſneſs, in them who periſh, becauſe they received not the Love of the Truth, that they might be ſaved. And for this Cauſe God gave them up to ſtrong Deluſions, that they ſhould believe a Lie; and that they might be damned, who believed not the Truth, but had pleaſure in Unrighteouſneſs.* And beſides this Text, the holy Writers give ſundry Admonitions to beware of the Pride and Deceitfulneſs of our own Spirits: *Jam.* 4. 5. *Do you think the Scripture ſaith in vain, The Spirit which dwelleth in you, luſteth to Envy?* Which is a double Proof: Firſt, as from *James*; ſecondly, as another Scripture cited by him, tho perhaps we find it not. So, our Lord; *Ye know not what Spirit ye are of.* 1 Tim. 4. 1. *In the latter times ſhall come ſeducing Spirits, and Doctrine of Devils.* 2 Cor. 7. 1. *Let us cleanſe our ſelves from all Filthineſs of the Fleſh, and of the Spirit, perfecting Holineſs in the Fear of God.* Mal. 2. 15. *Therefore take ye heed to your Spirits, and let none deal treacherouſly with the Wife of his Youth*; (ſee alſo *ver.*16.) Where the Spirit refers to the Man, or Spirit of Teaching, and the Wife to Obedience, (as in the Allegory afore-mentioned) and from the Context is as much as, The Spirit and Wife are one Fleſh, שאר to the end they may bring forth Seed (or Children) to God; and therefore let the Spirit beware it deal not perfidiouſly with the chaſt Form of Obedience, that is, go a whoring after ſtrange Forms. So as a Man's Spirit is (as his Heart) deceitful, ſetting up ſpiritual Wickedneſs in high Places, and dreſſeth them in ſo ſpecious Forms of Light, as who can find them out? For doubtleſs, to diſcern its workings from thoſe of the Holy Spirit, is (me judging) above meaſure difficult; and few or none, who do not ſometimes miſtake that for this. And therefore we ought to take heed to our Spirits, and above all, to ſupplicate the Father of Spirits, (whom foul Spirits obey) that himſelf would watch over them. *For in vain do the Watchmen wake, if the Lord do not keep the City.*

10. And now this, I ſay, is the Spiritual Wickedneſs, which in this Warfare we are to contend againſt; but yet are not to expect it now in that great and terrible manner as here it is deſcribed, becauſe he here ſpeaks of it, as it ſhall appear in the day of Chriſt's coming to take vengeance of the Man of Sin, then to be revealed; and alſo as it ſhall fall upon the Univerſal Church of God in the full Spirit and Strength of this Deluſion. And therefore he (*verſ.* 2.) bidds them not be ſhaken in Mind, or troubled, as if the Day of Chriſt were at hand, (of which more by and by) which I take it is the ſame ſpoken of, *Rev. chap.* 19, 20. touching the Battel of *Gog*, and Deſtruction of the falſe Prophet, the Spirit of Deluſion, working the Signs and lying Wonders mentioned by *Paul*, *Verſ.* 9, *&c.* But that we ſpeak of, is, as it doth fall upon particular Saints and Churches, according to the meaſure of the Spirit of Deluſion, as it is already come; for in early days it ſet forth, as is written, 1 *John* 4. 3. 2 *Theſſ.* 2. 7. *Whereof ye have heard that it ſhould come, and even now already it is in the World.* But of this univerſal we ſhall add no more, ſave that the particular works in the ſame expreſs manner, but in all reſpects in a much fainter meaſure. If there was there a falling away firſt, a ſhaking in Mind, and revelation of the Son of Perdition; ſo here alſo muſt be, as it were a little Wheel within a great Wheel. For as in the day of the Law, many Sons of *Iſrael*, *David*, *Solomon*, *Iſay*, *Joel*, &c. had a proſpect of the aboliſhment thereof, nakedneſs of Sacrifices, and felt ſome Throws of the Croſs unto Regeneration, and ſome taſtes of the ſweetneſs of Grace, and yet could not become perfect in either, nor liable to the Temptations thereof in their full ſtrength, until the day of thoſe things came in power: So in our Goſpel-day, many have a proſpect

of this Day, and a ſenſe of the Glory, Workings, and Temptations thereof, in their (as I may ſay) little Wheel.

11. Now to come to the particular Trial, I ſay, it conſiſteth, as that of the Croſs did, in many ſmaller Bickerings and Aſſaults, but is determined in an univerſal deciding Battel, which happens not until the Soul comes near to the meaſure of Perfection it can in this Life attain: for as the great Day of Chriſt's Victory over *Gog* and *Magog* was before the general Conſummation but a ſhort ſpace; ſo is this in the particular. And to this *John* ſeems to allude, 1 *John* 2. 18. *Little Children, it is the laſt time: and as ye have heard, Antichriſt ſhall come. Even now are there many Antichriſts, whereby we know it is the laſt time.* Not hereby ſignifying, that the laſt and great Antichriſtian Day and Trial, or laſt Time, was then come; for not only he himſelf ſhews in the Revelation, that that Day was far off, but *Paul* alſo, *Be ye not ſhaken, as if the Day of Chriſt were at hand.* And therefore here he muſt refer to ſome particular Church, or Saints, who were near to this particular Trial, which in reference to them was the laſt time.

And to begin with the ſmaller Onſets, I ſay, Chriſt having made us once more right in his ſight, he departs into a far Country, leaving us to the managing of the New Covenant on part. In which the Spirit of Man, having received Rule over the Arm of Fleſh, broken and vile in it ſelf, and verily a Commiſſion to be chief Prieſt, in offering all Sacrifices of Prayer, Confeſſion, and Praiſes, and alſo to work in free Grace, it ſets forth in great Zeal and Jollity, reſolving in Faithfulneſs, as far as it knows its own Mind, to keep its Yea and Nay, little ſuſpecting that the Seed of Antichriſtianiſm is in it, brooding, and ready to break forth; yea, and by the aſſiſtance of Satan ſhall be able to bring it into a more wretched Captivity than that of *Babyloniſh Superſtition* was, if its Lord do not return in due time to reſcue it. For now the Soul being a little puffed up with its high Privileges, and the Spirit apt to luſt after Vanity, Satan takes his advantage; for when we think we ſtand faſteſt, we are in greater danger of ſlipping, than when we are under ſenſe of Infirmity; for he that thinks he walks ſure, ſeeks not for further ſupport, but who fears he may fall, ſeeks one upon whom he ſafely leans. And therefore never was more need of regenerated Fear [*Jara*] than now. But it being in this State very faint, Satan, who ſtill applies to them he tempts in ſuch Deluſions as they are moſt prone to be enſnared in, and therefore ſetting forth his Antichriſtian Brat in the form of pure Piety, it extolls the excellencies of the Spirit: No Sacrifice is acceptable without thee; thou art not like that poor legal Soul, that hungers, and eats Husks greedily, and yet cannot be ſatisfied; but thou canſt preach, and pray, and give praiſe, hear, read, and interpret in Spirit. And now perhaps this is in a good meaſure true, and by giving the Glory to God, ſaying, It is ſo, becauſe thou art with me, and keepeſt me; the Temptation will ſlide off without much harm: But if upon this the Spirit begin to think better of it ſelf, then hath Satan laid a Foundation upon which he will build. *Be not therefore high-minded, but fear.* Next, he will ſet it upon a Pinacle of the Temple; See, ſays he, thou art above Ordinances, and Forms; the Holy City, and Publick Aſſemblies are under thy Feet; be aſſured, God loves thee ſo well, as he hath ſet a ſure Guard upon thee, to keep thee from all Evil; the Sun by day, nor Moon by night, the Noon-day Peſtilence, nor Midnight-Arrow ſhall harm thee; if thou ſhouldeſt fall, thou canſt not be bruiſed; if thou ſhouldeſt chance to ſlip, and ſin, God will not ſee any Sin in thee. And now if thou anſwer, Tho all thy words were true, yet can I not take thy

Counſel, I dare not tempt the Lord my God, I dare not break my Yea and Nay; as far as my God will be with me, and help me, ſo far will I eſchew all Sin, and appearance of Evil: then ſhall it go well with thee indeed. But if theſe Deluſions make any dint upon thee, as it is deep and wide, ſo ſhall thy Loſs be; that is, If thou ſlight them that legally fear, if thou thinkeſt meanly of the leaſt Ordinance, if thou nibble at Sin, becauſe Grace abounds; ſurely thy Enemy hath got a great Victory over thee; and, which is worſe, he hath ſo blinded thine Eyes, that thou crieſt, Victory, victory, groweſt ſupine, and boaſts of thy new-gained Wiſdom, in that it hath ſhaken off ſo many needleſs Signs, Forms, and Criticiſms, which were uſeleſs Incumbrances to thee. And verily, if thy Friend awake thee not, thou, whilſt thou promiſeſt thy ſelf Liberty, art the Servant of Corruption, 2 *Pet.* 2. 19. and thy latter end worſe than the beginning.

And next follows Uſury, the Soul boaſting of the Spirit, and its Works in Grace, to a rejection of what it thinks is uſeleſs and ſuperſtitious; it now looking upon it ſelf as pure in Spirit, and rich in Grace, it asks, with *Peter*, *I have forſaken all for thee, and what ſhall I have?* In which Chriſt's Anſwer to *Peter* is our beſt Directory; namely, Inaſmuch as thou haſt followed me into Regeneration, thou ſhalt not loſe thy Reward; but when I ſit on my Throne, fitting Thrones ſhall alſo be prepared for thee, and over many things thou ſhalt judg; but the hundred-fold Reward, the everlaſting immoveable State, is not yet ready; thou muſt firſt forſake Father and Mother, Wiſdom and Underſtanding, Wife and Children, Obedience, tho in Regeneration, and Fruits begot by thee (the humane Spirit) upon it; thou muſt eſteem them too ſlight to expect Uſury upon them: And in a word, all thy acquired Subſtance thou muſt but enjoy as if it were not. Thou, O Spirit, thinkeſt thy ſelf firſt, but thou muſt be laſt, and the laſt firſt. There is an empty Innocence which comes laſt, and yet will be in Glory before thee.

And to this our Lord adjoins the Parable of the Labourers in the Vineyard, ſhewing, that neither long Labour, nor bearing the heat of the Day, nor repining at our ſhort Pay, will obtain Intereſt-Money; but that muſt at the length come through free Grace, giving to all where none have merited. And if we can thus work, and be content with our Penny, driving away Uſury as well as Sloth, and patiently wait until he ſee fit to reward us with his precious Gifts, then all ſhall do well with us. But if we ſay, Our Service is faithful, our Ways right, and our Works in Grace; we are in favour with God, ſo as he hath already given us Wiſdom and Knowledg above our Teachers; we hope before long to have the Gift of Prophecy, of Healing, of Miracles, of Interpretation (for ſo vain is this Spirit of Man, as to theſe things it dare aſpire) and boaſtingly call our own Spirits the Spirit of God, when indeed it is the Spirit of Man, led by the Spirit of Antichriſt, who always pretends to Prophecy and Miracles, and verily in the univerſal Warfare ſhall obtain them, to the deceiving of many, *Revel.* 19. 20. And tho in the particular it hath not ſo far attained as yet, yet hath it often pretended to ſuch things, a Dream, a Viſion, a Prodigy, which it interprets, and thinks God is obliged to make its words good. And of the ſame Spirit and Leaven they are, who by their Prayers hope to prevail, or rather to charm God to do Miracles on their behalf, whoſe Faith is Preſumption, their Prayers Charms, and their Religion ſpiritually Drunkenneſs.

And now when Satan hath brought the Spirit to this paſs, it reſolves to give one Puſh more for the Dominion, *Come, let us ſlay the Heir, and the Inheritance ſhall be Ours*; For now the Spirit of Antichriſt claims all Dominion to it ſelf, *exalting it ſelf above all called God, and as God, ſitteth in the Temple of God*, (the Body) denying, in ſubſtance, *That Chriſt is come in the Fleſh*, or hath any Right there; but counts it its Slave, and Reaſon, and all things beſides it ſelf, Unclean and Rejected things; *And now ſhall this Wicked One fill the meaſure of its Iniquity, and be revealed; and the Lord ſhall conſume it with the Spirit of his Mouth, and deſtroy it with the Brightneſs of his Coming.*

12. And now the Great Trial draws near; Where firſt Obſerve, That in the Pequeerings aforeſaid, we have alwayes ſtated the Caſe in the Extreams; That is, when the Soul reſiſts the Temptation as it ought, according to the Example of Chriſt, (*Who was tempted in all things like unto us, but without ſin*) which whilſt we imitate, tho in ſin, this Trial will end in few throws, rather Rebukes of Love than Anger: But on the contrary, as we repreſent it, Overcome by the Tempter, it oft periſheth by the way, or, at the beſt, is but *ſaved as a Brand pluck'd out of the Fire*; and theſe are rare Caſes, and moſt uſually the Lot is caſt between both, in various degrees, and ſtill according to the meaſure of faithfulneſs, or of failing, ſo the eaſe or difficulty of the trial; and in this mediocraty, in the enſuing, we repreſent it; that is, as in part faithful to its *Yea* and *Nay*, in part overcome by Antichriſtian Pride.

13. And things come to this paſs, *Chriſt*, who like the true Shepherd, *loves the Sheep, and will not looſe a Hoof of what was given him*, returns in the nick of Time, (long before foreſeen and decreed) and demands an account of the improvement of his new lent Talent, bringing that Fire with him whereby he will try every mans Work; and foraſmuch as the trial by Fire, ſometime hinted at by the Apoſtles, is

the ſame with this, it behoves that we firſt take our Meaſures from 1 *Pet.* 4. 12. *Beloved, think it not ſtrange, touching the Fiery Trial, which is to try you, as if ſome ſtrange thing happened unto you; but rejoyce, inaſmuch as ye are made partakers of Chriſts Sufferings, that when his Glory ſhall be revealed, ye may be glad with exceeding Joy.*

Whence it appears, *Firſt*, That this Trial is a common thing, and none exempted.

Secondly, That even our Lord did partake with us therein; That is, tho he Suffered but once for all, yet in that once he ſuffered all that his Members ſuffer at many times.

Thirdly, To rejoyce in it, becauſe thence exceeding Joy ſhall accrue to us, when He ſhall ſo appear.

Fourthly, From *verſ.* 14. We muſt then be reproached for Chriſt, *Who ſhall be evil-ſpoken by them*, (*i. e.* Antichriſts) *but glorified on our part.*

Laſtly, *Verſ.* 19. That now it behoves, *We commit the keeping our Souls unto God, who created them, and is faithful.*

Again, beſides what *Paul* teacheth of the Univerſal Day, (of which before) again thus, 1 *Cor.* 3. 10. *I have laid the Foundation*, [namely Chriſt,] ---- *and other Foundation can no man lay, than that is laid. Now if any man Build upon this Foundation, Gold, Silver, Pretious-Stones, Wood, Hay, Stubble; every mans Work ſhall be made manifeſt, for the Day ſhall declare it, becauſe it ſhall be revealed by Fire, and the Fire ſhall try every mans Work of what ſort it is; If any mans Work abide, which he hath built thereupon, he ſhall receive a Reward, if any mans Work be burnt, he ſhall ſuffer Loſs, but he himſelf ſhall be Saved, yet ſo as by Fire. Know ye not that ye are the Temple of God, and the Spirit of God dwelleth in you.* See unto *verſ.* 22. And now, whereas before all Saints, now all Works muſt paſs this Trial.

2. This Trial is that whereby our Bodies are made Pure Temples to the Spirit of God, namely, *That which confeſſeth Chriſt to be come in the Fleſh, and that the Dominion thereof belongs*

longs to him. Verſ. 17. *If any man,* [i. e. the Man of Sin.] *corrupt this Temple, him ſhall God deſtroy with the Spirit of his Mouth.* 18. *Let no man deceive himſelf; If any man think himſelf Wiſe,* in the Wiſdom of his own Spirit, *let him be a Fool, that he may be Wiſe* in the Spirit of God.

14. Next, let us obſerve, how in a gradation the Apoſtle proceeds from things which beſt abide the Fire, to them that leaſt abide it, which in an Allegory aludes to ſuch Works built upon the Sure Foundation, as will beſt and worſt abide, or live in the everlaſting Fires of *Hulam.* But not to enlarge upon the particulars of the Allegory; Firſt, Becauſe it would be too long. Secondly, Becauſe Conjectures are the beſt Evidence; I ſhall briefly hint at ſome, from ſundry Texts. *Gold,* (which abides the Fire without any loſs) ſeemes to refer to Works wrought in Spirit and Love, or rather Spirit of Love; and next Faith, which ſeeing from one manifeſt Text, it is the bearer of that Shield which can quench all the fiery darts of Satan, we may not doubt (our own experience witneſſing) that its Work's not unſtable in the Heavenly Flames. Next, *Silver* paſſeth not the Fire without ſome loſs, yet looſeth not by its Trial, becauſe what it fails in matter of quantity, it gains in quality, *i. e.* Purity. Now Silver is that we are forbidden to give in Uſury, therefore muſt be ſomething which we are apt to put forth to that purpoſe, and in that ſeemes to agree well with Workes of Obedience, according to the true Rule or Form; and ſaith our Prophet, *Pſal.* 12. 7. *Thy words, are pure words, O Lord, like Silver, tried ſeven times in a Furnace of Earth:* Now this Word is the true Rule and Form of ſound Obedience, and tho through the vanity of our Hearts, ſuch Works we are apt to abuſe to Uſury, yet may we affirm, that ſuch Works, built upon the Right Foundation, in the Spirit of Love, are like Apples of Gold in Pictures of Silver, for that rare quality pure Love hath, as it cannot work for Uſury or Reward, but only to

pleaſe its Beloved. *David*, again thus, *Pſal. 66.* 10. *Thou, O God, haſt proved us, thou haſt tried us as Silver is tried.* ------ *We came through Water and through Fire* (through Baptiſm into the Death of the Croſs, and through the Fiery Tryal) *and thou haſt brought us into an overflowing place.* Whence appears, That *David*, and the Patriarchs alſo, had ſome throws of the Fiery Trial, as well as the former Warfare, and that Humane Spirit as well as Arm of Fleſh ought to be ſubdued to Chriſt. Next, *Precious Stones*, of which I have little to ſay, for how far they will abide the Natural Fire, I find not, but probably, ſome more, ſome leſs; They were uſed as deckings in Holy Things; and alſo the Great Harlot gloried in them, ſo that they ſeem ſuch embeliſhments as ſhine forth both in Chriſt and in Antichriſt. The *Breſt-plate of Judgement* was adorned with them, according to the twelve Tribes (alſo the twelve Foundations of the Heavenly *Jeruſalem*) which wrought in rows, became the Frontiſpice of the Purſe where the *Urim* and *Thummim* lay, by which the High Prieſt received Oracles, and therefore *Precious Stones* may refer to Prophecy, Viſion, gift of Tongues, Knowledge in Spirit, as they are from God, and alſo to theſe in the Spirit of Antichriſt; but theſe muſt be melted down and ceaſe, when Charity ſhall abide. 2 *Cor.* 13. 8. *Wood*, is eaſily conſumed, but is the common fuel, which, rightly diſpoſed by Men, is ſo uſeful, as without it Man can ſcarcely and neatly ſubſiſt; and ſo ought our Sacrifices and Performances to Burn, to Cheriſh, to Vaniſh in Smoak; and all we may hope for is, that God will accept them as a ſweet ſavour. Next *Hay* and *Stubble* is moſt combuſtible, and burnt or not burnt, uſeful for nothing, and may refer to works in Antichriſtian Pride and groſs Uſury.

15. But ſome may ſay, What is this Fire, how ſhall I know and find it? To which I anſwer, The laſt *Query* is not needful, for it will find thee in due ſeaſon; and it is enough that thou give it free courſe; for as the Spirit, ſo

may it be quenched. And for the firſt *Quary*, It is (as in my dimn Glaſs it appears) not far diſtant from the Spirit, *John*'s Teſtimony of Chriſt was, *He ſhall Baptize with the Holy* Ghoſt *and with Fire.* That is through the Holy Ghoſt he communicates Gifts unto Men, whereby they may work, and by the Fires he conſumes the Chaff and Stubble which grow up with thoſe Works, and yet both, as it were but one Spirit, exerciſing two Offices, and know it thou mayeſt thus;

If any thing move thee in Meekneſs, Gentleneſs, Love, Joy, *&c.* to Duties, and raiſeth thee up to good performance, that call thou the Holy Spirit; and if any ſpiritual ſearching any trying of Heart and Reins enſue, examine if thou haſt done all in Integrity, without Uſury, Pride, or Hypocriſy, and burns down or deſtroys all wrought upon that account as Chaff and Stubble, and leaves ſuch a remorſe and grating in thee as will make thee afraid to offend again in the like kind: Know that this is the heavenly Fire, firſt nibling at the Heel, and after will bruiſe the Head of thy luſting Spirit; So mareſt that that gently treads upon any thing which bears the Image of thy Creator, or is Meek, Merciful and Humble; and yet with Feet of burning Braſs, tramples upon Pride, Uſury, Luſtings; Call it this trying Fire. As for Example, one for many; The Spirit ſaith, *Give Alms, or Pray*, and ſo thou doſt, but after an Examiner comes; Was this in Sincerity, didſt thou not *Give or Pray* for Gain, or for vain Glory, Pride, *&c.* and before thine eyes ſpares what thou haſt wrought in Gold, purifies thy Silver, and conſumes thy Hay and Stubble; this, I ſay, is the fruit of the Fire of God, which thus, by the ſence of thy loſs, and after regret, not only conſumes thy Work, but by degrees undermines thoſe Principles, from whence this Building with vain Mortar proceeds, and eſtabliſheth thoſe Works which ſhall live in the everlaſting Fires of *Hulam.*

16. And now theſe things permitted, we proceed to the Critical Trial, to which, becauſe the Laſt Days are yet far off, even every one, though newly Regenerated, cannot ſet their Seals to; yet for ſome particular Aſſaults, may have ſome proſpect thereof. Now I ſay, when the Spirit of Antichriſt hath prevailed in any Believer, building upon the Right Foundation, as far as the fore-known Decree had alowed to it bounds [*Hitherto and no further*] Chriſt comes to re-viſit his Heritage, and not in the company of Fiſhermen, as poor and deſpiſed, but in great Glory, and companies of Angels, like Refiners Fire, and calling to the Soul for an account of its Stewardſhip. This, ſaith he, was my Promiſe, *I will be with thee, and keep thee*, which I have performed; for tho I withdrew from thee, yet my Grace, which was ſufficient for thee, I left with thee, alſo my Cloud by Day, and Fire by Night, I ſent before thee; What could I have done more to my Vineyard than I have done? And now how haſt thou performed thy *Yea* and *Nay*? To which the Soul muſt reply, according as the Spirit of Antichriſt hath obtained leſs or more Dominion, and where that is much, it boaſts; All that thou haſt required I have done, but whatſoever it be, all its works muſt be brought to the Trial. And tho Antichriſt, knowing his time is ſhort, rage and buſtles, In thy Name we have Wrought, Preached, Prophecied, done Miracles, his Anſwer ſhall be, I know thee not, nor none of thine; and ſo all Works which are of him, or of Pride, or Luſt, or Uſury, ſhall fall as ſtubble before the conſuming Fire; and that which the Soul eſteemed a fair heap of laſting Treaſure, is brought to a ſmall Remnant, or perhaps to Nothing, but all periſhed, as *Babylon* did, in one hour, and *Job*'s ſad Meſſengers come one in the heels of another; thy Plowing is at an end, nothing left but Burnt-offerings and Sacrifices, Fire from Heaven hath conſumed them; all thy Camels, (by Interpretation, Retributions, or Recompenſations) the Superſtitious *Chaldean* have carried

away; thy Sons and thy Daughters ſupinely Banqueting in the Houſe of thy Firſt-born, the Wind from the Wilderneſs, (or the Spirit from the Word) רוח מדבר ſmote the Houſe, and it fell upon the young men, and they are dead, and we alone, of all thy Servants are eſcaped to tell thee. And now if the Soul, with *Job*, fall down to the Ground and worſhip, *Naked I came, naked I go, the Lord gave, the Lord hath taken away, and bleſſed is his Name*, and ſo *not ſin*, nor *charge God fooliſhly*, [the *Heb.* is, *not give to God a taſtleſs thing*] all its *Sorrow* ſhall be turned into *Joy*, and *God ſhall reward it double.*

17. But *Job* being a man of *Thummim*, raiſed up by God in the perfection of Patience to the end he might be an Example for us to follow (read and conſider *Jam.* 5. unto 12. which refer to this Trial) [*Go howl ye Uſurers, &c.*] he yet ſaw fit to bring further Trials upon him, for his Body, tho he had kept it as the *Temple of the Holy Ghoſt*, was ſmit with *Leproſie, from the Soal of his Foot to the Crown*; And laſtly, his Wife ſet her ſelf againſt him, *Wilt thou ſtill retain thy Thummim*, thy *Perfection*, by *Conſumption*, Give a * *Bleſſing* to God, in thine own actual Righteouſneſs and Merit, and ſo make thy Peace and Die. *Yet could not this*, nor his three *Miſerable Comforters, provoke him to ſin in his Lips.* Again we find here Satan, a great promoter of *Job*'s Miſery, *Touch him but, and he will forſake his Thummim, and Bleſs thee to thy Face.* And again, *Touch but his skin*, &c. and all to the end he might either provoke him to *Bleſs* God in his own Righteouſneſs, or to make him Murmure and offend God in his Tongue; and doubtleſs ſo Satan will do with all who, with *Job*, keep their *Integrity* [*Thummim*] and are jealous over their own Hearts and Ways, as he was over his Sons, leſt they ſhould work in Merit, (but ſure it is not ſo in the other extream, namely where the Son of Perdition hath prevailed, to the obtaining the deſtruction he

* ברך *Some read*, [Curſe] *as the* Engl. *but the* Heb. *will not bear it.*

he ſought. And here we are warned how it behoves all in this day to beware of theſe Evils Satan ſought to plunge *Job* into as moſt deſprate; namely not to *Bleſs* God in *Uſury* or boaſting with ſome Gift of our own, *&c.* Nor laſtly, Not to murmure, repine or diſtruſt God. But foraſmuch as *Job* ſate down in Aſhes, and curſed his day, *Chap.* 3. 1. It is manifeſt he was under great Conſternation and Confuſion, and ſo muſt all others be, even trembling with *Iſaac*, and apt to murmure with *Eſau*, *Haſt thou not one Bleſſing for me? Have I now followed thee long, and endured much, and haſt thou forgot to be gracious?*

18. And now Satan knowing this is his laſt opportunity, beſtirs himſelfe to draw this Diſpondency into Diſpair and Rebellion, and to that end ſets before the Soul its former faithfulneſs; Thy complaints, ſaith he are juſt, an auſtere Maſter thou haſt ſerved, in a long Pilgrimage, and what could have done more to pleaſe than thou haſt; Out of the pleaſant enjoyments of the World he called thee, in the prime of thy Youth, and thou followedſt him into a howling Wilderneſs: Next, He gave thee a ſevere Law, and after thou hadſt in painful Labour and Sweat paid him the pureſt Sacrifice thou waſt able, all was rejected, for no other reaſon but becauſe they were thine own, and now having quit all thy Wages due for them, thou upon pleaſing hopes of a New Covenant nailedſt thine Ear to his Poſt, and dideſt caſt thy ſelf upon his Grace and Bounty, and yet new Sorrows ſeize upon thee, and all (as thy Caſe now ſtands) thou art like to reap is, the Labour for thy pains. And then, ſetting it upon a high Mountain, ſurely, ſaies he, If thou hadſt choſen me thy Maſter, thou hadſt had a more pleaſant Service, and bountiful Maſter, and then ſhewing it all the vain Glory of the World, all theſe, ſaith he, are at my diſpoſal, and if thou wilt yet Serve and Worſhip me, I will give thee a large and Princely Portion therein, and more alſo if thou ask it, I will enhance thy Deſires to utmoſt content and,

pleaſure. [Let not,] That word *Pleaſure* grate in thy Ears, *Sin*, as if Perdition follows it. I mean *Lawful Pleaſure*, for I will not give thee upon conditions, only accept and temper my Gifts with Love, or Charity, or Juſtice as thou wilt; for I will require no account of the abundance I give thee, for many of my ſervants have built Monaſteries, Almes-houſes, and Hoſpitales. But again conſider, how often thou haſt begged of thy Maſter, with tears, and gone away empty, and what was it that thou dideſt ask, was it not to do him better ſervice? Thon askedſt Wiſdom, and if he had granted, was it not in thy heart to ſet forth his Goodneſs and Praiſe. If he had given thee the Gifts of Prophecy, wouldeſt thou not have prophecied in his Name, and to his People, as to his Glory the Prophets of old did? If the Gift of Tongues, I know thou wouldeſt have expounded Law and Prophets, Goſpel and Epiſtles, to the honour and good of his Kingdom, and encreaſe and fealty of his Subjects; If he had ſet thee among Princes and Magiſtrates, wouldeſt thou not have done Juſtice and Mercy, and pleaded the Cauſe of the Fatherleſs, Widow, Poor, and Oppreſſed? Haſt thou not often beſeeched him to enable thee to walk more cloſely and holily with him, than formerly thou haſt done? How often haſt thou deſired to draw near unto him upon his promiſe, that he would draw near to thee? and yet he ſets himſelf afar off from thee. He hath told thee, *If thou believe in me, and ask in my Name, all ſhall be granted*; and haſt thou not both believed, and asked, and yet haſt not received? but thy anſwer was, *Thou askeſt, and haſt not, becauſe thou askeſt to beſtow upon thy Luſt.* Is not this thy caſe, Knock without him, and none will open; ſeek him to knock for thee, and he hideth himſelf? What therefore canſt thou do more to this Maſter, than thou haſt already done? yet what evidence haſt thou got, or what evidence haſt thou that thy Works are accepted? Why therefore doſt thou ſpend thy time and ſelf for nothing? Break off this ſullen obſcure Life, take a little eaſe before thou go hence, and vaniſh into ſoft Air: Haſt not thou Parts and Gifts to make thee eminent among Men? Art not thou as able to ſtand before Princes, as many others, who by a blameleſs compliance have gotten great Honour and Riches? Be not therefore wiſe or righteous too much; why wilt thou make thy ſelf deſolate? Leave therefore this ſimpering Life, and trie but my Service, and the Riches and Pleaſures of the World ſhall be thine, which thou mayeſt uſe as thou pleaſeſt; none ſhall ſay, why art thou good? why prodigal? why hoardeſt thou up? why haſt thou done thus? And now, I ſay, if in this great Temptation the Soul ſtand faſt, it ſhall ſhortly tread down Satan under its Feet.

19. And tho to anſwer Satan with our Lord, *Thou ſhalt worſhip the Lord thy* God, *and him only*, &c. is the ſovereign Cordial of all, yet ſeeing for our further Inſtruction the holy Writers have enlarged further, it behoves we enquire into their teachings. St. *James* thus, *Chap.* 5. 8. *Be patient, Brethren, until the coming of the Lord.---- Be patient; ſtabliſh your Hearts; for the coming of the Lord draws nigh.* Ver. 10. *Take the Prophets who have ſpoken in the Name of the Lord, for an example of ſuffering Affliction, and of Patience. Behold, we count them hapyy who endure. Ye have heard of the Patience of* Job, *and have ſeen the end of the Lord; that he is pitiful, and of tender Mercy. But above all things ſwear not*, &c. Whence it is manifeſt, that Patience in this *Criſis* is a ſtrong Fortreſs, and *Job*'s Patience and Example particularly recommended; and above all things pernicious to ſwear in our own ſtrength: Thirdly, not to murmur; *He gave, he hath taken, bleſſed be his Name.* Fourthly, not to offend in words. It alſo is of moment to obſerve at what the advice of *Job*'s Friend tended, and what he more righteouſly defended; for their Plea ſtill was, that the Innocent and Righteous were never cut off, and therefore *Job* was deep in Sin,

Self-confidence, *&c.* His Anſwer was, that he was as righteous as they, and therefore boaſted much of his Righteouſneſs in *Tummim*, I cannot, ſays he, depart from it; yet defending it was God's juſt Prerogative to afflict the Righteous as he pleaſed, and yet to ſuffer the Tents of the Robbers to flouriſh; but the end of theſe are miſerable, and thoſe full of happineſs. And therefore ſometimes he deſires God not to ſpare, *Job* 6. 9, 10. as if he would ſay, Tread hard, for nothing in me that is good wilt thou harm; but the evil, which makes me unripe for thy Mercy, thou wilt conſume. And doubtleſs in this to conform to him is acceptable, that is, ſtill holding his Faith, *I know my Redeemer liveth*, Job 19. 25.

20. Another Example we have from the Prophet *David*, Pſal. 77. 2. *In my Straits I ſought the Lord, my hands failed*, (or were poured forth) *and ceaſed not; my Soul refuſed conſolation. I remembred God, and I tumultuated; I meditated, and my* Spirit *fainted. Thou heldeſt mine eyes waking, I was ſhaken, and I ſpake not. I conſidered the ancient days of Mountain-Worſhip, and the Tears or Changes of the* Goſpel-*Ages to come. I remember in the Song,* [*in former*] *Darkneſs, in my Heart I did contemplate, and my Spirit made diligent ſearch. Will the Lord caſt off in the hidden Age? Will he be bountiful no more? Is his Mercy clean gone for ever? his Sayings to generation and generation quite failed? Hath* God *forgot to be merciful? Hath he in anger ſhut up his Mercies? Then ſaid I, This is my Infirmity, theſe are the changes of the right-hand of the Moſt High. I called the Works of* Jah (i. e. Chriſt,) *to mind; for thy marvellous Works from the ancient times I will remember.---- Who is ſo great a* God *as our* God! *With thine Arms thou haſt redeemed*, &c. Which gives yet further light how we may fortify and eaſe our minds in this ſtate, namely, to conſider all former experiences of God's gracious dealing with us under the Law and Goſpel, and other particular Trials, and thence argue, Did God call us in our

Natural State, and ſave us in our Legal Warfare, and will he now caſt us off in the Goſpel-State, and break the Promiſes of Grace? And laſtly, to conclude, this is through my Infirmity, and theſe are but the Changes of the Moſt High upon all his Elect for their good; as in another place, (*Pſal.* 55. 19.) *Becauſe they have no Changes, therefore they fear not God*; thence implying, that all fearing God muſt undergo like Changes: and therefore, why ſhall I take this as if ſome ſtrange thing had happened to me, but rather rejoyce my Lot is fallen with *Job*, *David*, nay with Chriſt, whom I will call to mind, what he did for me in the War under the Croſs, and ever ſince I firſt knew him: Who is ſo great a God, who ſo powerful a Redeemer as He? *&c.*

In Allegory this Trial by Fire is repreſented by the Burning at *Taborah*, but in a far more tragical manner, even unto blood; for as the failing, ſo the Penalty, *Numb.* 11. For after many Bleſſings and Mercies, and as yet no defects in their Tents, the People fell a luſting after baſe and mean Uſury, and murmured, offending in Heart and Tongue; for they had the Tabernacle newly reared, and the Cloud by day, and Fire by night, which were ſure Signals that the Divine Preſence was with them, and they could not be out of the right way: And for Food they had Angels Bread, ſo qualified, as he that gathered moſt had no ſpare, nor he that gathered leaſt any lack; he that ate moſt, could not ſurfeit, nor who leaſt, went not away hungry: yet ſo mercenary was their Spirits, and greedy after gain; and laſtly, ſo meritorious they thought their forſaking of *Egypt* at God's call was, as they murmured at their Penny. The *Hebrew* reads, The People as it were made themſelves complain or lament; that is, they made cauſe of complaint, where no cauſe was; for their pretence was, That Angels food was not good enough: *All we have is Manna, our Souls are dried up.* And their cry was, *In* Egypt *we had dainty Sallads*, (forgetting that they had Brickils too) *and we have forſaken them at Jehovah's call; who will give us Fleſh?* (which verily taken in the Goſpel-ſence are the expreſs words of a Goſpel-Uſurer; I hoped by this time to have been an Apoſtle or Prophet, and to have fed upon the choice Myſteries of ſalvation, and no ſecret too deep for me, but theſe dry Ordinances are all my Food, and therefore the Lord was ſore diſpleaſed, and the Fire of the Lord burnt amongſt them, and conſumed the outskirts of the Camp, which yet at *Moſes* his Prayer, was quenched and the Place called *Taberati*, *i. e.* the burning, or brutiſh; becauſe the fire of the Lord burnt up their brutiſh luſtings. But for our teaching it's further obſervable, that at *Moſes* his Prayer (though in his diſpleaſure) God to prove them gave them fleſh, dainty food, as they luſted, namely Quails [by Interpretation, *Tranquility*, or eaſe] which they receiving as due, and ſtill luſting (as *David* reports it) *So they did eat and were filled, for he gave them their Hearts deſire, but they were not eſtranged from their luſts, the wrath of God, came upon them and ſlew the wealthieſt of them and ſmote the Choſen of Iſrael*, ſo as this was the ſoarer Evil, for the former, the fire only burnt the outcaſts, Hay, and Stubble; but this fell upon the choiceſt; and the Place was called *the Grave of luſts*. Whence it is again obſervable, that to weeping, though even murmuring Soules, God ſomtime gives, or as I may ſay humours, with pleaſant Gifts, ſuch as they luſted after, more then their dayly bread, which if they thankfully recieve and ceaſe from *Vſury and Murmuring*, it may go well with them, but if they ſtill luſt, God will bring their luſtings to the Graves, and Smite them in the choiſeſt Gifts.

Secondly, Though to covet the Golden Wedg is a great Sin, yet it is much more diſpleaſing when God condiſcends to give Wiſdom, Knowledg, Experience, and you to abuſe it to luſt.

22. But neither is this the utmoſt Tragedy, which happens

in this Trial, for ſome looſe all their Works, and themſelves though Saved, yet through Fire and ſharp Trials, ſome periſh utterly [for here abouts the Sin againſt the Holy Ghoſt ſeems to lie] which are deſcribed, 2 *Tim.* 3.1. more full, 2 *Pet.* 3. and laſtly, *Jude* 17. which is thus, *Beloved remember the Words of the Apoſtles of our Lord Jeſus Chriſt, that they told you that in the laſt Time ſhould be Mockers, who ſhould walk after their own ungodly luſts, theſe be they, who ſeperate themſelves, Senſual, not having the Spirit,* [*which is of* God] *but ye beloved, by building up your ſelves on the moſt holy Faith, praying in the Holy Ghoſt, keep ye your ſelves, in the love of God, looking for the Mercy of our Lord Jeſus Chriſt, unto Eternal Life, and of ſome have compaſſion, making a difference, and others ſave by feare, pulling them out of the Fire,* Thus *Lot* was plucked out of *Sodom*; but ſurely after a ſheep hath followed Chriſt into regeneration, though in great infirmity, he will not willingly leave it behind him.

23. But leaving the bitter part, let us enquire after the *End of the Lord*; as *James* calls it, and as it is moſt fully repreſented in *Job*, who meek and patient as he was, yet was not by all his affliction from God, and ſtripes from his Friends, ſufficiently humbled nor vile in his own Eyes, until God ſpake to him and reproved him, *Job.* 28. 2. 40. 2. And laſtly, until by the Eye of the Mind he perceived him; 42. 1. *Then Job anſwered the Lord, and ſaid; I know thou canſt do all things, no thought hid from thee. Hear I pray thee, and I will ſpeak, I will aſk and, do thou make me know, by the hearing of the Ear, I have heard thee, and now my Eye ſeeth thee, therefore I contemn my ſelf and repent in Duſt and Aſhes.* And now as after this humiliation, and aſcription of all Glory to God, his ſorrows ended and after he had prayed for his Friends, for Charity is never out of Date, his Peace and Riches were doubled, ſo ſhall it be to all them, who with him, thus cloſe up this Trial, no more rumours of War, only ſome ſuch Sickneſſes and Ridintigrations of Love as for the abſence of her beloved;

as the Song of Sons Celebrates.

24. And now I ſay this Tryal, burning up our Spiritual luſtings, is not only matter of Joy, profitable, but upon the tenure of our Lords promiſe and our *yea yea*, *nay nay*; is neceſſary, for on his part it is, *I will be with thee and bleſs thee*, and on ours thou vouchſafing ſo to do, *we will be thine and have no God but thee*. And foraſmuch as God will not lead them, to whom he hath not given Power to follow, nor none have Power given to follow him, who have enſlaved their own Minds, and Affections to their own, by miſtaking the Guid, taking their own Spirits (in which the Spirit of Antichriſt is begun to Work) for the Spirit of Truth; therefore a neceſſary Fundamental on God's part is, that he conſume the tincture from Antichriſt, and ſubdue our Wiſdom to his, and that we in the Strenght he affords, cheerfully reſign them to him, and therefore as long as our Hearts by dayly and full experience convince us, that our own Counſels are the Compaſs, by which we ſteer our Courſe, and our vild affections, the Loadſtone, at which our Compaſs points, it is neceſſary that God in his fit, and long before ſeen opportunity, viſit us with ſuch corraſives, as his Wiſdom hath predeſtinated to couſume the wicked one, and ſubduing the will, and all other affections, that ſtood in the Gap of that performance of our mutual Stipulations, which is the heavenly fire, and brightneſs of his comming.

25. And now ſeeing, the ſubduing and conſuming, of what is to be conſumed, and ſubdued, is neceſſary, it is not fit to queſtion, whither it ſhall be done, in our way or Gods; and yet aſſuredly the great Remora is, that Man peremtorily perſiſts to have it in his own way, that is to have it ſpeeily, eaſily, and by Uſury and Merit, as the Sons of *Zebedee*, who but now warmed under the Wings of Chriſt, ask; *Maſter we would that thou wouldſt do, whatſoever for us we deſire, i.e.* that we pray for, and perhaps the firſt deſire would have been a *Serpent* for a *Fiſh*, Wiſdom, Propheſy, Revelation, Healing,

Miracles (all which were prepared for them in the ſet time) and what elſe might puff them up, make them glorious in the eyes of men (ſo boundleſs is ſelf-love) opinion of ſelf-merit, not conſidering, how theſe would inflame that pride, which was already too ſtrong for them; for ſurely, as our Lord anſwered theſe petitioners, we ſhould ask, we know not what; as after *James* reproving himſelf, ſaith, *Ye aſk and have not, becauſe ye ask that ye might beſtow it upon your own luſts*; And now God's way is, that firſt this luſtings might be burnt up, our wills conformed to his, and the Spirit of Anti-Chriſt conſumed, which cannot be, if asking for our luſts, we obtain, and working in Uſury we gain the Hire.

26. And here is another ſore Evil we all (even the moſt perfect) preſume we have in a great meaſure ſubdued, will and affections, before this panting fire doth begin to work, or the pulling them up Root and Branch is ſet on foot, only ſome ſlender lopings, have deluded us, for though a man perceives, will-worſhip cannot ſave, nor works Juſtifie, but that Salvation is of Grace, and Grace the free Gift, yet as often as a man murmurs, that he hath not what he asks, or waits impatiently for any thing, though promiſed which God delays to give, I ſay, his will is not perfectly ſubdued: Again there is not one amongſt us, who hath not (as he perſwades himſelf) conſented that the will of God is abundantly more Pure, Holy, and Good then his, and his Wiſdom excelling his, as Light doth Darkneſs, and yet who is he, hath not his deſires eager and reſtleſs after things which are not, nor never can be (becauſe in his Wiſdom preordained they ſhall not be) and again grieving and repining at things that are, though his Heart in the mean time, knows they muſt be, and were from the beginning ordained, by that One as good, which can allow of nothing which is not perfectly good, ordered by that all-wiſe, which cannot be diſordered or deluded, and by an all-potent againſt which nothing can rebel. And, what then is this leſs, then a preferring of our fooliſh

Wills, nay Luſts, to the Wiſdom and Will of the all Wiſe, all Good, and Almighty? Is not this a ſpirit of luſting and murmuring, a building with Hay and Stubble; fit Fuel for the heavenly fire.

27. Again it is writ, *For we know, that all things work together for good to them that love God, who are called according to his purpoſe.* And what Believer is there that reads not this with delight and is perſwaded his heart is fixed in the belief thereof, and yet repines at many things which fall out, and conſequently work together for that good, wiſhing that they had never been angry at the Counſels and Inſtruments, even to hate, which brought them about, and ſuppoſing that if the diſpoſal of affairs had been left to them, that they could have ordered them much for the better; forgetting that all-wiſe had foreſeen and decreed, that in this way they work for the great and valuable good aforeſaid, and that to have put then out of that courſe (which yet was impoſſible) had been, to have defeated that good end God had appointed them to bring to effect. And what is this leſs than (as far as in them lyeth) a reſiſting the Wiſdom of God, and a manifeſt murmuring at his *good Pleaſure*; And is not this a pride of ſpirit, which ought to be conſumed? And again, they hence bewray great unbelief, for if they had believed this promiſe, they had by faith underſtood, that all theſe wrought together for good to them, and, if they had ſo underſtood, how could they have mourned, or vexed at them, as fore-runners of evil; and therefore, ſeeing God, cannot will any thing, ſave what is very good, and we cannot deſcern what (according to his hidden purpoſes) makes for our Good or Evil, what then remains on our part ſaving to reſign our wills unto his will, and not grudginly) becauſe we know what he willeth and hath) but freely and chearfully, as knowing it is of him, who will certainly bring that to effect which infallibly is beſt; and what is ſhort of this, verily is lacking of the *Beauty of Holineſs*, and ſhort of that Peace, which in theſe frail Bodies, is attainable, becauſe to reſiſt and grieve

at what we cannot hinder, *is vanity and vexation of Spirit*; and to rejoyce in what is from God, and muſt be, is peace of mind.

28. And now this is the ſcope of the fiery Trial, namely a burning up of all ſelf-wiſdom, conceits and pride, which dare pretend in an Anti-Chriſtian Spirit, to oppoſe, or have rule with God, and thereby ſo to ſubdue our wills, as if it were poſſible, we might have no will at all, which fully to obtain, were to have Heaven upon Earth, *and a wiping away of tears*, whileſt we yet walk in the *vail of Sorrow*. For if our wills were conform'd to his, we ſhould then by complying, *Reign with him*; for whilſt he accompliſheth his Will, even ours alſo falls in our boſomes; for that all things muſt obey his Will, ſo ſhall they ours, if ours be his; and though to attain this fully, ſeems to fleſh and blood, as impoſſible as for a *Camel to paſs the Eye of a Needle*, yet is it poſſible with God; and he in his ſet time ſhall make it eaſie; and though it is to be feared, this is not that time, yet muſt it be a well-pleaſing enterpriſe for Saints, in godly emulation, alwayes to be ſtriving who can preſs neareſt this Mark, and not leſs advantage to him that attains furtheſt; who cannot do as well as he would, is not diſcharg'd from doing as well as he can, for as far as he ſhall attain, he hath Peace and Rule ſo far with God, and in what he cannot reſign, he is liable to loſs and ſorrow. Yet do not I by this mean, that any ſhould therefore go out of the World; or forſake or neglect his vocation; for verily he that thinks this the right way of reſigning his will, deceives himſelf; and at the firſt ſetting forth, begin's in his own Spirit, giving it the reines to that God never commanded; and this *Paul* records among Antichriſtian Doctrines; *Forbidding to marry, and abſtaining from meats which God hath created to be received with thankſgiving, for every Creature of God is good*, 2 Tim. 4. 2. And therefore no man ought to neglect, his Calling in the World, if ſome neceſſity compel not, by taking away the means, but this, a man hath well conſidered, and reſolv'd up-

on ſome work, lawful, good and laudable, or to prevent an aproaching evil, I ſay it is not ſubmiſſion, to the Will of God to neglect the meanes of effecting, or (as ſome do) to ſay, if it be the Will of God, it ſhall be brought to effect or prevented though I ſit ſtill, becauſe his Will muſt take place, *for it ſhall be more tollerable, for* Sodom *than for this Principle*: but he ought to follow *Solomon's* Council, *Whatſoever thy hand findeth to do, do with thy whole might*, and though this in reſpect of the end, may be contrary to the Will of God, yet doth he not reſiſt againſt it, becauſe it's his purpoſe, men ſhould ſo reſolve and act, but it is enough that when God by defeating man's purpoſe, hath manifeſted it was not his Will, to ſubmit to it cheerfully; nay if it be poſſible to rejoyce in his fruſtration, becauſe he perceives his purpoſe was contrary to the everlaſting decree, which ordered all things to work together for good, and this is the Reſignation, here intended by us. But if on the contrary that his purpoſe ſucceed's, he ought more abundantly to rejoyce, in as much as God hath put it into his Heart, to will the ſame thing he willed from the beginning, and is made an Inſtrument, in *yea yea* to perform his determinate purpoſe. And in the reſiſting of evil, he ought to behave himſelf in the like manner, only this diſtinction admitted, if he have reſiſted evil, ſin, calamities, *&c.* And hath not obtained, he ought to ſay with *Job*, *Shall we receive Good at the hand of God, and not Evil*, and yet to mourn with them and bear a ſhare of their grief, upon whom the Calamity fal's; and yet ſo to mourn, as not mourning, knowing that his Reſiſtance, his not Succeeding, his Mourning and Calamity, work all together for the accompliſhing the Counſels of God.

29. Whence I ſay, as far as this heavenly Fire hath conſumed our luſts, and ſubdued our wills to the will of God, ſo far have we Peace, and Rule as Kings with God, and what is ſhort retain's a Leaven, which may produce bitterneſs; and though few or none, have attained, yet no one which ought

not to preſs hard after this mark, as *Paul*, *Phil.* 3. 14. Firſt deſpiſing Legal Righteouſneſs [*touching which he was blameleſs.*] He next rejoyceth in the Croſs of Chriſt [*being made conformable to his Death.*] And 3dly. Speaks of a third ſtate, of perfection, which he laboured after, and had not attained, which I ſuppoſe was that we now ſpeak of. For ſay's he, *If by any means I might attain, unto the reſurrection of the dead, not as if I had already attain'd, or were perfect, but I follow after, that I may apprehend that, for which Chriſt apprehended me. Bretheren, I count not my ſelf to have apprehended, but this one thing (forgetting thoſe things which are behind, and reaching forth to the things that are before) I preſs towards the mark, for the prize of the high Calling of Chriſt.* Now theſe things manifeſtly refer to things of a ſublime matter, not yet attain'd by *Paul*, but were attainable. The firſt is, *To attain to the Reſurrection of the dead.* Which by comparing; 1 *Cor.* 15. 51, 52. *We ſhall not all ſleep, but we ſhall be changed*; with, 1 *Theſ.* 4. 15. *We which are alive, and remain unto the coming of the Lord, ſhall not prevent them which are aſleep.* Whence I take this that *Paul* preſs'd after, to be the perfection the dead in Chriſt ſhall ariſe in, or that thoſe which remains alive at his coming ſhall in this Life have attain'd, namely that *Innocency*, which in a moment, may be changed into *Incorruption.* And the ſecond [*to apprehend that for which I am apprehended*, &c.] is, much the ſame thing; as by comparing theſe with, 1 *Theſ.* 5. 10. *Who died for us* (that is apprehended us) *that whether we awake* (to the laſt) or in the interim fall *aſleep, we ſhould live together with him.* And the third, *The prize of the high calling of God in Jeſus Chriſt*, is the Cloſe and Crown of all, as in another place. *I have fought the good Fight, I have finiſh'd my Courſe, I have kept the Faith, henceforth a Crown of Righteouſneſs (the Prize of the high Calling) is laid up for me.* And now I ſay, the burnings up of the luſting of the humane Spirit is the Threſhold of this Reſignation, and it of theſe three attainments *Paul* preſſed after, for it conſumates Perfection in Soul, in Body, and Spirit; alſo it works in Gold, in the Spirit of Love, Faith, Patience, for greater Love on the part of mortals cannot be, than to give up himſelf, and all his, to his Beloved; nor greater Faith, than in full eaſe, and aſſurance to truſt him withal; nor greater Patience than to be ſick of Love, and yet to charge the Solliciters of her Nuptials, *by the Hinds and the Roes not to awake her Beloved until he pleaſe* And ſurely this Reſignation ſigned, there remains nothing, ſave ſuch like Love paſſages, until the day of *Eſpouſals* come.

30. [*Not taking a* (or the *Reward*) *upon Innocency*] or upon the Innocent, for ſo all read, and in both ſenſes, it may paſs, as of ſo neceſſary a performance, as they that tranſgreſs cannot attain the immoveable State, for a whole current of Scripture, requires all men, the Magiſtrate eſpecially, *to defend the cauſe of the Innocent, Widdow, Fatherleſs and Oppreſſed*; recording it, as a principle part of that Religion, which is pure, and undefilled, in the ſight of God. And whereas the Scripture deſcribes *Juſticers*, to bear, to the Image of God (*the juſt Judge af the whole Earth*) above other high Callings among the Sons of men, and placeth *Juſtice* upon two Pillars, bringing the wicked to juſt puniſhment, and reſcuing the Innocent from oppreſſion, it rather gives the right hand of fellowſhip, to this ſecond part, and to ſay all in one word, God ownes it among the lofty Attributes aſcribed to himſelf. And our Lord, among theſe weighty matters, the Father required him to execute in the Earth. Art thou a Magiſtrate, ſurely then thou haſt a Gift in thy hand, which may promote thee to great honour in Heaven, and in Earth, but beware that thou abuſe it not, for *to juſtify the Wicked* and *condemn the Innocent*, will make thee ſtink on Earth, and gnaſh thy teeth in Hell.

31. But yet, this hath a further, and more Spiritual meaning, namely, That man being emptied of all his fleſhly confidence and ſpiritual Pride; and drawn near to that Innocency capable to be attained, by mortals, This Precept, the laſt Link of

this golden chain teacheth him how to receive the reward, that is not upon the account of his Innocency, but ſtill as the free gift of Grace; *Iſai.* 33. hath it thus, *who ſhaketh off his hands, from being ſupported in the reward; that is, not ſerving as a Hireling, or expecting the reward, as having obeyed, but leaves all to the bounty of his Maſter, whoſe Love he hath ſo often proved.* Now therefore the tenour of this Precept is, that though a man have obtained all that perfection, and innocency that *Tammin*, the Croſs, and Reſignation, the Fire of God can give, yea all that perfection *Paul* preſſed after, yet may he not, upon this account, ſtretch forth his hand, to receive the reward, but take it, upon naked and free Grace, from one that owes him nothing, and that verily all his Perfection and Innocency, only makes him capable of receiving what Grace offers.

32. For the better underſtanding of this, it behoveth, that we firſt enquire, what *Innocency* is, and upon what it ſtand's, for it remarkably differs from the reſt of the Siſterhood of Gifts and Vertues. Firſt in its Original, for of all, it was firſt born, before man, even with the firſt void and empty Earth; next in the Light, Air, Water, Earth, and firſt Elements of things; ſo as it moſt eſpecially, before it was in Act, In-bread and not acquired, which is rare in other Vertues; for Love is not Love, until it doth Love; nor is Patience until it ſuffer patiently, *&c.* Again, of all other, it is neat, curious, and gentle, ſerene as Chryſtal, but tender as a bubble of Water, in ſome reſpect, and ſtrong as Iron in another; for from without itſelf no Enemy can harm it, though Sin and Satan aſſault it with Hammer and Anvil, it laughs and ſmiles at the Attempt, without paine or loſs, but ſo tender from within as to taſt of a forbidden Apple makes it vaniſh quite away; for ſuch a conſtiution it hath, that the leaſt ſpot, or blemiſh in any part, defiles it in the whole, and ſo defiled, it is no longer innocency, and therefore was early chaſſed, out of the Earth, and returned not again, until the Immaculate Lamb of God eſpouſed

it, and brought it back again; but neither did Innocency reſtored, long inhabit the Earth, in one entire piece, but returned to Heaven with its Spouſe, yet not ſo departed, as it hath forſaken its Intereſt on Earth, or forgot the end of its taking upon it the ſeed of mortality, but diſperſing its beams, in the ſpotted nature of the Elect, caſt's in a leaven which ſhall leaven the whole lump, and lives unſpotted in ſpotted nature, becauſe it being rooted in immutability it ſelf, doth alſo remaine it-ſelf immutable.

33. Now therefore, to clutivate this heavenly branch, ſo as it may fill the whole land, *is the duty of the Servants of Jeſus Chriſt*, which is effected two manner of wayes: The one ſtrange and contrary to the uſual courſe of Propagation, ſuffering and not acting, enticeing and not receiving; for Innocency once defiled, can never be redintigrated by doing good, but by purging out of its evil, for by this meanes room is made for Innocency to take root; and the two chief leading cauſes of this, are more immediately from God, namely the Warfare of the Croſs, *and fiery Trial*; and alſo there are others in which man may *coopperate*, Conviction, Confeſſion, Self-condemnation, Repentance, and Godly Sorrow; thus ſpotted *Mary Magdalene* became innocent, and ſo all muſt do, that are defiled, and who is without ſpots? even the Mother of the Lord is not excepted, though *bleſſed among Women*, though ſhe come prepared, by God in a Chaſt Seed, a pure Virgin (for Chaſtity above all other Vertues imitates Innocency in moſt of its Qualifications.) The other way of its cultivation is in acquiring ſuch other vertues, as moſt readily receive its leaven, of which Love is chief, for it cannot reſt in eaſe, until it appear innocent, in the Eye of its beloved, next Mercy, Humility, Meekneſs, Patience, *&c.* For all theſe deſire to waſh in Innoency, and to be clean, ſo the firſt cultivation conſiſt's in weeding out ſuch ſtinking weeds as choak it, and the other Plants ſuch wholſom herbs as may nouriſh it, and readily transform into its nature.

The

34. The *Hebrew*, which I think never gives Names at random, calls it נקה which is, * *Empty, Waſted, Pure, Guiltleſs*; implying, that it is obtained by evacuating, of what is impure, and therefore this being the laſt Diameter, of aſcent, into the immoveable State, our Prophet in all this *Pſ.* preſſeth hard after it; Firſt *Conſumption* in *Tammin*. Secondly, emptying *the Heart* of deceit, *the Tongue of* reproach, the *Arm of Fleſh*, of all Power, and to appear vild, and contemptibly. Thirdly, To deal with the Spirit, to the emptying it *of its Pride, Luſting and greedineſs in Uſury*. And laſtly, to reſign it *Self, Will*, and *Wiſdom* unto God; for aſſuredly, as long as any parcel of theſe are retained, there can be no *Innocency*; and in part retained, they muſt be, until *Soul, Body and Spirit*, be given up to the will of another; even God and his Chriſt, ſo as *Innocency*, is the utmoſt perfection, whither we ſleep or wake, until Chriſt come, that we can attain, until Chriſt verily be come.

* *Lex. Heptag. Lot.*

35. In the Goſpel Text, *Innocency* is ſcarſe read in our Verſions, but is ſignified, by purity and cleanneſs; and indeed they are but one thing; Sometimes in both old and new it is Aligorically expreſſed by *White, Iſa.* 1. 18. *Dan.* 11. 35. 12. 10. So, *Rev.* 3. 18. *I counſel thee to buy of me Gold tried in the Fire* (referring to the fiery trial) *and white raiment, that the ſhame of thy nakedneſs appear not.* Again, *Thou haſt a few Names, which have not defiled their Garments, and they ſhall walk with me in white. He that overcommeth ſhall be cloathed in white.* Another thus; *What are theſe arrayed in white Robes? Theſe are they which came out of great Tribulation and have waſhed their robes, and made them white in the Blood of the Lamb. Rev.* 19. 7. All which *Whites*, refer to that *Innocency*, which never was defiled; or being ſpotted, is waſhed in Tribulation, and Blood of the Lamb. And laſtly, 19. 7. *Let us be glad and rejoyce for the Marriage of the Lamb is come, and his Wife hath made her ſelf ready. And to her it was granted to be arrayed in fine Linnen, clean and white: for fine Linnen is the*

Righteouſneſs of the Saints; That is, it was granted, that the Spouſe of Chriſt ſhould be cloathed, with Innocency, and that was her Righteouſneſs; not Righteous in her own works, or Uſury, nor rich in ſome Portion, or Dowry, brought from her Mothers Houſe; but in being cleanſed from Spots, by waſhing in that Baptiſm, which gives the anſwer of a good Conſcience, and purged in that Fire, which conſumes our droſs; and thus alſo, the Souldiers of the Armies, of the Word of God were cloathed, riding upon white Horſes, in fine Linnen, pure and white. And ſurely natural Argument, is able to compaſs this, namly that Innocency cannot receive upon merit, for ſeeing it is not Innocent by working Good, and much leſs in any other work, and only to him that worketh, is the Reward given of due, therefore this Spouſe, though *faireſt amoung Women*, and no ſpot in her, muſt receive the Glory of her Nuptials, from the Grace and Beauty of her Beloved. Again, reaſon conſenteth, that the Veſſel filled with dreggs, cannot make room to receive the choice Wine offered it, and conſequently, that the Soul full of the traſh, of its own righteouſneſs and antichriſtian pride, cannot receive the Grace and Merit of Chriſt; Were not the Beggar rediculouſly ſottiſh, who being invited to a marriage Supper, under promiſe, that whatſoever Veſſels, he brings, all ſhall be filled with choice things, ſhould offer ſuch as are already ſtuffed full of old mouldy ſtinking fragments. And yet is this a great Stone of ſtumbling, even during our whole race; ſo prone is man to believe he can do ſomething that is good, and ſo diſtruſtful of Chriſt, that he wants bounty to repleniſh him, with his own Gifts, except he bring a valuable price in his hand, which yet never any Son of a man was able to do, for it is, the hungry, empty, and they that have no mony or price to purchaſe with, that he filleth with good things, and the rich whom he ſends away empty.

36. Now therefore, when thou makeſt ready for thy Nuptials, take no care for gorgious Apparel, but only for the ma-

riage garment, white Linnen, the Righteouſneſs of the Saints; nor yet for a rich Dowry, but only thoſe few ſhreds of Gold, and Silver, which thy Beloved reſerved for thee in the day of trial; and in all other manner of Subſtance make thy ſelf empty, and know that thy Beloved is not only bountiful in giving, but hath inexhauſtible ſtores, of all manner of good things, ſo as though he gave mountains, yet ſhall his ſtore Houſes be no emptier; and therefore let not thy Poverty affright thee, but rather embolden thee, for what is poor, ſhall be filled with durable riches, what is cloathed in ſimple white, ſhall be cloathed upon with Immortality, what is empty, ſhall be filled, with all manner of pleaſant and good things. Conſider the firſt Earth, in its deformity, and now behold, the beautiful Structure, raiſed out of it, was it not empty, dark, confuſed, *a non Ens*, and did not the firſt ſeat, of the ſame Maſter-Builder, call forth the beautiful Light, out of a darkneſs, far more black than that of *Egypt*, alſo the Air, Sun, Moon, and Stars, and many more heavenly Bodys, without count, and laſtly the Soul of *Adam*, all good, beautifull, innocent; And whence now may we ſuppoſe, he got theſe large ſtores, with which he hath filled, and beautified all theſe, was it not out of himſelf, did not his Word beget all, and his Will bring all forth? Can Infinity, which fills all places, and is all things, ſeek to places, or things, for ſomething it hath not? Can he that hath no bounds, ſtep out of his own Territories, to ſnatch and catch, at ſomthing he wants in anothers bounds? Therefore it muſt be him, even thy Lord and Husband, in whom all fulneſs dwels, ſtill abounding, ſtill running over; Fear not threfore thou poor empty Spouſe, for thy emptyneſs is thy Innocence, thy Innocence thy Rigtheouſneſs thy Righteouſneſs thy Beauty, and thou art faireſt among Women, and thy Creator is thy Husband, he is eſpouſing thee, in everlaſting Love, he will give thee of his own, *Grace for Grace*, *Beauty for Beauty*, *Glory for Glory*, and all he requires of thee, is that thou take them not of due, but of his own free Goodneſs and bounty, and now let none deceive thee, of thy reward.

37. [*Who doth theſe things ſhall never be moved*] לעולם for ever or until Eternity, or moſt properly (in or until the Age) but the *Hebrew word*, as alſo the *Greek*, αἰῶν, being of great myſtery, and to long to be diſcourſed here, and the *Engliſh* giving a well agreeing *Paraphraiſe*, we ſhall cloſe with it. And now, that which is the laſt cloſe of all, fitly falls in with the laſt expoſition (*he that doth theſe things*, that is [that attaineth the wedding Garment, *ſhall* in the day of his Eſpouſals *be ſo cloſely united with his* immutable *Creator as neither hight nor depth, things preſent or to come, ſhall be able to remove him*, as is writ, *I give unto them Eternal Life, they ſhall never periſh, nor ſhall any pluck them out of my hands*, and if Chriſt was thus Zealous for his Sheep, not yet paſſed over, with him into regeneration, how much more for them eſpouſed, unto him in everlaſting Love.

38. Before we conclude we ſhall reſite, the two other Siſter Texts, and to avoid prolixity in expoſition, give them in a brief *Paraphraſe*, yet with reſpect to the *Hebriſm*, and firſt minding that *Pſal.* 24. 3. doth in a more peculiar manner refer to the *Warfare of the Croſs*. And, *Iſa.* 33. To the *Tryal by Fire*, yea verily, ſo like are theſe wayes and proceedings, as what is ſaid truly of one, is applicable to both ; and ſome Scriptures, as *Mat.* 24. ſeem to refer interchangably to both ; and indeed the chief difference ſeems to be in the ſubject matter upon which they work. For the Trial of the Croſs, is in oppoſition to the pride of the Arm of Fleſh, in outward carnal Idolatry, and the trial by Fire is, againſt Spiritual pride and wickedneſs in highth, or (as the *Original* is) *heavenly places.*

39. *Pſal.* 24. 3. Runs thus ; *Who ſhall dwell in the pleaſant Contemplation, of Salvation, Sanctification, and future Glory with thee ? until thou having ſubdued our Luſts, wilt bring us into the Nuptial Chamber, arrayed in white ? Who is he that ſhall find a*

vering for his Sins, under typical Signs and Seals, until the avenger of bloods Commiſſion is expired; he whoſe hands are clean from blood, oppreſſion and bribes, whoſe Heart is free from Hypocriſy, whoſe Soul is meek and humble, not carried away with lies, or vain hopes, in its own righteouſneſs; and ſweareth in yea yea, nay nay, to his Sheepherd and Friend, and keeps his Oath religiouſly, and faithfully, this man ſhall never be moved. Bleſſing from the Lord, and Righteouſneſs from his Saviour, he ſhall receive. Of theſe, the Generation of the new birth conſiſts; them that walk in thy wayes, O thou Wreſtler with Angels. Lift up your heads O ye ſtrait and terrible Gates, and be you lifted up ye Doors of Hulam (the hidden Age) *and Meſſiah ſhall come in. Who is this Meſſiah? He is all Glorious, he is Lord of Hoſts, mighty in Battle, ſubduing all things*; Now this is a manifeſt Propheſy, of the paſſing over from the Legal Holy Place, to the Church of the new born in Chriſt, referring to the ſtrait Gate, and narrow Path leading to eternal Life.

40. *Iſa.* 33. 9. Thus, the Body, Soul, and Spirit, and all the lofty things of nature, are whithered, and now ſaith Chriſt, *I will return, and will exalt and raiſe up the withered Soul, &c.* But firſt he will convince you, that your righteouſneſs is chaff, and your works ſtubble, and out of the Spirit a fire ſhall proceed, which ſhall burn up the droſs of your works, wrought in Silver, and lay your hay and ſtubble in Aſhes; 12. *They ſhall be as burnt Lime, as Superſtition caſt into the conſuming Fire, they crackle and conſume.* 13. Hear ye, *that are without, ye not gathered within my pale, what wonders I have done, and ye that are near, fighting the* Good *fight, in your inwards* קרבים *know ye my might*; 14. *A Sinner, though ſhrouded in Sion, my holy Mountain, ſhall fear in* Pachad (ſervile fear) *Trembling,* רעד *ſhall ſurpriſe the Hypocrite: Who is he that ſhall ſojourn in the Baptiſm by Fire? Who is he that ſhall abide the fiery Trial?* 15. *He walking in* Tammin, *and working in the Righteouſneſs of Chriſt, contemning riches gotten by Uſury not working for ſervile hireling wages, but is ſupported in all*

his painfull labour by the love and bounty of his Beloved; *At the name of perſecution he ſtoppeth his Ears, and ſhutteth his Eyes leſt ſin and vanity ſhould enter by them*; *This man ſhall dwell in the City which is above, a Rock ſhall be the foundation of his Bulwark, and God will appoint Salvation for the Walls thereof, hidden Mannah ſhall be his food, and of the Waters of Life he ſhall drink*, 17. *The King of Glory he ſhall ſee, in the beauty af Holyneſs*; *The Holy Land of the reſt of God he ſhall behold a far off, And thus this elegant Prophet, ſet forth, in few Words, what We endeavoured to expreſs by name.*

41. Now we ſhall conclude, in ſumming up all, within the compaſs of one proſpect; *Lord who is he whom thou wilt to eſpouſe in everlaſting Love? Him walking in Integrity, by Conſumption*, reſiſting his original corruption, undermining the power and, pride of the Arm of Fleſh, rejecting his own, and laying hold upon the merits of Chriſt; Him ſtudying to find out the deceits of his Heart, oft calling it under ſtrict examination, is allwayes jealous over it, and eſpecially, when it with the Buyer, cryes *it is nought, it is nought*, yet in private boaſts; and by this his diligence, teacheth it to ſpeak the Truth; and to believe unto Righteouſneſs; And having thus ſubdued his affections, takes his Tongue to task, knowing it to be *an unruly Inſtrument, often ſet on fire by Hell*, curſing and bleſſing in one breath, oft wounding others, and not rarely it ſelf; And ſo bridleth it, as it will not reproach any, no not its *Reproacher*, but will plead for the Innocent, ſet forth the Goodneſs and Glory of God, and confeſs unto Salvation; *Him not rendring evil for evil*, but doth good to them that do him evil; yet *not caſting his Pearls before Swine*, forgiving all men, and a Brother though though he offend him *ſeventy ſeven times*; Nor yet will offend him, though he be impertinent in matters lawfull, or indifferent, but ſeeking to build up ſuch in brotherly kindneſs, according to the faithfull precepts of Goſpel Unity. Who being called unto his Spiritual Warfare, meekly takes

up his Croſs, following his Captain General whereſoever he leads, without murmurringly ſaying, *Where goeſt thou*? Forſaking without regret, whatſoever Righteouſneſs by legal Merit or Works, he had gathered, patiently yeilding up every ſtrong Hold, that theſe, or his own Wiſdom, or Education, had erected. And laſtly, reſignes the Promiſe, believing with *Paul*, that his naked Lord is better than all theſe; and with *Abraham, that he that hath promiſed, is able to make it good* unto him, in a more excellent way than he could conceive; ſtill loving the Word, and frequenting the Aſſemblies, though in this Criſis, he find no reliſh in them; but believes that they are good, and holy, and profitable, becauſe commanded by him not commanding in vain, and ſo *enters the ſtrait*, and terrible *Gate*; *Layes down his Life, bringing no reproach upon his Warfare, or Inwards.* And now having thus *fought the good Fight*, and finding himſelf delivered, and raiſed up from Death, and not by himſelf, concludes he is poor and miſerable, and writes upon the Tablets of his Heart, in the point of a Diamond, *Vild and contemptible thou*, Saved by one that ought thee nothing, and gave for thee a *great Ranſom*, yet required *no Price*, or *Recompence* from thee; and in the fence of this, puts on *Humility*, *Meekneſs*, *and* Gentleneſs, *Love*, *Mercy*, and *Charity* towards others, and eſpecially the poor, needy, and labouring Souls, in the diſtreſſes he once was *in*; *and ſo becomes a doer and not a hearer of the Word* in that Religion which is *pure and undefiled*, and *girding the Loines of his Mind*, and Will, fall's not under the ſluggiſh Sleep of, *I cannot, I cannot*, but renewing *reverential Fear*, cutteth down with its twofold Edge, ſuch ſordid ungratefull Allurements, or Suggeſtions, as draw back to eaſe and ſupine neglect, and renders due *Honour and Love* to every *candidate in the Fear of the Lord*. And for as much as full Experience, aſſuring that God is with him, loves him, and will never forſake him, *he freely nails his Ear to his Door-Poſt, in an Everlaſting Covenant of* yea, yea; nay, nay; And that he ſo aſſiſting will not be drawn into the ſeducing Doctrines of Anti-Chriſt, or any Spirit, Principality, or Power, in Heaven, Earth, or under the Earth, that claimes rule with God, or compartnerſhip with Chriſt [his Maſter] in working Holineſs, and therefore carfully watches over the envyings, pride, luſtings, of his own Spirit, and fearing the fawnings of Satan, is allwayes ſuſpicious, leaſt he ſhould delude his Spirit, into a twiſting of Intereſt, and him into a Perſwaſion; that they together, are the Spirit of God in him, ſpeaking and teaching in his Name, and oft begging (as verily the caſe urgently requires) that God will enable him, to diſcover the Frailties of his own, and Forgeries of this old Deceiver, now working in the depth of Satan, yet diſguiſed in the form of an *Angel of Light.* And having done all this, acknowledgeth himſelf an unworthy Servant, no Wages, or Uſury due to him, but will patiently wait for the Reward, until he be made fit to receive it, Nor yet, when the Trial comes will think it ſome ſtrange thing, or murmur, that it burns down his Wood, Hay, and Stubble, but rejoyceth, that he is made thereby conformable to Chriſt, and that thoſe counterfeit Riches he had gathered (though upon the right Foundation) ſhall not any longer deceive them with their outward Splendor, but are conſumed, only the Foundation left, and he upon it naked and empty, ſaving a white Linnen Garment, which he rejoycing, well calls *his Innocency*, and knows no other Righteouſneſs he hath, beſide this outward covering, and therefore does not upon it lay claim to the Reward, nor is ſo haſty for it as it will *awake her Beloved* for it *(though ſick of Love) until he pleaſe*. Who ſo doth theſe things, ſhall never be moved in his legal State, he will find a City of *Refuge* from the Avenger, in his Warfare whileſt he walks *in the Valley of the ſhadow of death, he ſhall fear no evil*, but the next day, he ſhall ſing a *new Song* in the Land of Confeſſion, We have a ſtrong City, Salvation will direct the Walls, and Bulwarks. Open the terrible Gates of *Hulam*, that a new born may enter in, and to worſhip in *Spirit and Truth. Him will I keep in perfect Peace, his mortal buſh* (through the good Will of him that dwelt in the buſh) *ſhall live in eaſe in the everlaſting burnings of the hidden Ages, and in that Mountain,* Iſai. 25. 6. where God *ſhall make a Feaſt of fat things,* and where our Lord *ſhall ſwallow death into Victory,* his Innocency ſhall be cloathed upon with Immortality, and his corruption ſhall put on incorruption (*O Death where is thy Sting, O Grave where is thy Victory*) and he ſhall be ever with his Lord, God ſhall give him Light, and he ſhall Reign for ever and ever, wherefore let us comfort one another with theſe things, rendring to him who ſhall make us more than *Conquerers,* All Honour, Glory, Praiſe, Age and Age, *Amen.*

FINIS

UMI